MENNONITE LIFE

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of Mennonite culture

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COVER DESIGN
By Hans Bartsch

COVER ILLUSTRATION
L 'Anabaptiste ou La ferme bernoise
[*The Anabaptist or the Bernese Farmer*]
By Auréle Robert (see page 48)

MENNONITE LIFE

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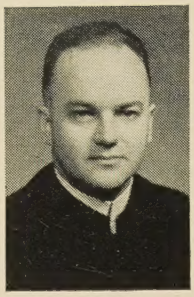

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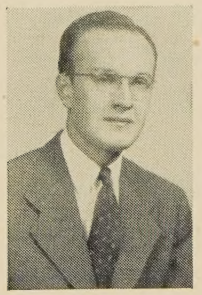
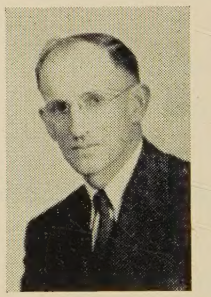
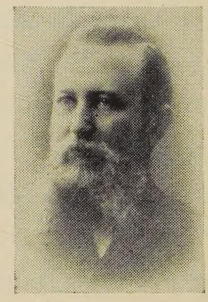
Sam J. Goering served as a missionary to China for two terms. In 1945-46 he was director of European Relief of the Mennonite Central Committee. Mrs. Goering and son Robert helped him in his work.







Robert Kreider has served in Civilian Public Service during the major part of the war and is now supervising the distribution of the Mennonite Central Committee relief supplies in Germany.

Fred Knoop is managing editor of the *Farm Quarterly*. He is thrilled to see his four children grow up on his farm, "knowing the values of the basic things of life."

J. D. Unruh received his Ph.D. from the University of Texas and has been the president of Freeman Junior College, Freeman, South Dakota, since 1933.

Melvin Gingerich, a native of Iowa, graduated from the university of that state and wrote a book *The Mennonites in Iowa*. He is an associate editor of *Mennonite Life*.

Gerhard Loewen served for many years as teacher and minister in several Mennonite communities of Russia. After World War I he migrated to Canada where he died last summer.

E. Gordon Alderfer served in a Civilian Public Service camp and as a staff member of the National Service Board for Religious Objectors at Washington, D. C. He is now managing editor of *Commonwealth* magazine and editor of *The Pennsylvania Book Service.*

Johanna S. Andres is the author of many poems, the editor of *Missionary News and Notes*, and a homemaker in Newton, Kansas.

P. J. Klaassen is an outstanding writer among the Mennonites of Canada. The picture shows him with his family.

Lena Waltner has taught art in several South Dakota colleges and is now teaching in Bethel College. (See page 46.)

Peter Klassen was born in Russia and educated in Germany. He joined the Mennonites from Russia in Brazil, where he serves as minister, teacher, editor, and pioneer farmer. (See page 43.) Translation by Miss Mary Bargen, Mountain Lake, Minnesota.

New Frontiers

BY CORNELIUS KRAHN

Throughout the centuries our forefathers conquered w territories. From the cities of Switzerland they nt into the surrounding valleys where they became rmers. Wherever a territory opened to them their eady hand and clear vision guided the plow through the rgin soil to produce the staff of life. Thus D. oellinger was named the "father of agriculture" in the alatinate. In waves these farmers came to this country racticing their skill quietly in the land of Penn and rever spreading westward to new frontiers.

Another movement spread from the Low Countries stward to the swamps of the Vistula Delta and the eppes of the Ukraine, producing agricultural geniuses ke Johann Cornies. In the seventies of the past century aves of these pioneer farmers reached the Midwest rovinces and states, from Manitoba to Texas, bring-g with them hard winter wheat to help make that terri-ry the granary of North America. During the twentieth ntury large settlements were started in mountainous gions in Mexico and Brazil and the Paraguayan Chaco. hile these lines are being written, possibly the greatest ovement of all to new frontiers is underway.

Those are the new frontiers of our forefathers and of ur unfortunate European brethren who have lost their me and country. Where are new frontiers for us who ow of these pioneering experiences only from the range tales of grandfather and grandmother or from story books? Is there anything left for us to conquer? r are we doomed to glory only in the achievements of ur forefathers? Is it our lot merely to *write* history while hers *make* it? Or to erect monuments to pioneers hile others pioneer? Our young people rightly ask for e new frontiers of their generation. Who is to blame they fail to find them? Is it the young people who ok for the challenge and adventure of new frontiers, the older generation which fails to offer young peo-e a challenging and satisfactory program in harmony ith our faith and the need of our day?

Where, then, are our frontiers today? Let us name ly a few. We referred to the thousands of our European ethren who long for the moment when they will find place to establish new homes in South and possibly rth America. Our increased help to them will give an increased share in their faith, courage, and ex-rience. In this way we will experience a regeneration the faith of our fathers who came to this country st like they do now. Helping our brethren in the name Christ, we establish new frontiers; we will be neering with them. This may even lead us to dis-cover new frontiers on the home front where we least expect them.

There *are* new frontiers at home! And they are, in many instances, very neglected frontiers. Our forefathers loved the land they lived on. There they believed themselves closest to God. Tenderly they cared for the soil, the animals, the flocks. With the Bible in one hand and the plow in the other they steadfastly reached for their goal. Seeing how lightly a farm that has been in the family for many generations is being turned over to pleasure-hunting money lovers of the city one's heart begins to bleed; and we realize that we are losing the grip on the plow. Are we losing the grip on the Bible too, or was that perhaps a preceding step? Compact Mennonite communities formerly safeguarded disintegration by keeping out disrupting elements. Where is that spirit of integrity and unity today? What a challenge to regain the old frontiers through faith and unity.

Our forefathers lived in quiet seclusion *(die Stillen im Lande)*. Maybe they were sometimes too quiet. At least we are too consistent in preserving this negative attitude for which they had more reasons than we. They were persecuted while we enjoy freedom. The talent that has been ours for centuries has often been buried. We are not very sure of its value in our day. Emerging from our seclusion, we too often leave our talent behind us, priding ourselves in our adjustment to the world, unaware of how poor we made ourselves and the world around us. The principles that our forefathers attempted to live in quietness we are challenged to carry out into the world that is in such dire need of them. We have failed miserably in this, regardless of how we may flatter ourselves in the solution of some problems and some achievements that were more or less forced upon us.

New frontiers? Indeed! But more plentiful are the neglected frontiers. Too easily we have given up our heritage, drifting along with the crowd, and, like Peter, following Christ from a distance. Yes, we even excuse ourselves by claiming a fuller revelation of the will and plan of God. Too easily we have delegated the proclamation of the good tidings to ministers and missionaries. Our forefathers practiced the priesthood of *all* believers. Too easily we have divorced our Sunday from our week-day religion, confessing lofty ideals on Sunday and practicing materialism during the week. Whether we are farmers, teachers, businessmen, ministers, or missionaries, we are surrounded by opportunties and challenged to carry the Gospel into all phases of life—in our homes, in our communities, in our nation, and

in the world. To embrace distant neighbors, lands, and nations in Christian love is a necessary Christian testimony; but to do this right where we are in our homes and in our communities is even more necessary and vastly more difficult. Until our homes are Christian homes the most significant phase is neglected. Schools, local papers, political offices, and the social and economic life within the precincts of our communities are not affairs to be turned over to the "world," but are the responsibility of every Christian. Yes, we should live in quietness and seclusion, "like the hidden leaven that leaveneth the whole," and not like the buried talent.

New frontiers for the New Year? Yes, but above all a new vision, new faith, and new courage to accept the challenge of the frontiers that have surrounded us for centuries.

Where Christ Should Be Born

BY WALTER H. DYCK

"When Herod the king had heard these things, he was troubled and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born" (Matthew 2:3-4).

According to ancient historians there was in the East a prevalent expectation that out of Judea a sovreign would arise who should rule the whole world. Having seen the "star in the east," a number of wisemen came, expecting to find all Jerusalem in excitement about the coming king. How odd it seemed that, instead, they themselves should be the ones to herald the advent of the King of Kings to the otherwise informed leaders of His own people.

The question of the wisemen, "Where is he that is born King of the Jews?" caused all Jerusalem to be troubled. Herod immediately sent the Hebrew "wisemen" to find "where Christ should be born." This question needs to be regarded both as an inquiry as well as an imperative declaration. The great, crying need today is for men willing to explore and expose areas "where Christ should be born."

Consider three of the many areas "where Christ should be born": Christ needed to be born into the manger in Bethlehem; He needs to be born into individual hearts of lost and sinful men; and He needs to be born into the lives of professing Christians.

Into the Manger

Every devout believer in Israel expected the birth of the Messiah. Prophets had foretold his place of birth. To the little town of Bethlehem Micah had said, "Out of thee shall he come forth unto me that is to be ruler in Israel." Isaiah had prophesied: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," the name meaning "God with us." To Joseph, the angel of the Lord said, "Thou shalt call his name JESUS: for he shall save his people from their sins." God came to be with man in the person of His Son that might assure him of His love. Christmas is God's pledge to man that there would be a Calvary; that He would save His people from their sins. A Christian is happy for the manger in Bethlehem.

Into the Heart

The Christmas of Bethlehem must become the Christmas of each individual heart. Jesus says, "To this end I was born, and for this cause I came into the world, that I should bear witness unto the truth." The sacred truth is that man needs a Savior. "The heart is . . . . desperately wicked." God alone can cleanse it. Christ must be born into your heart and mine. Jesus said, "Marvel not that I say unto thee, Ye must be born again." As there is joy when "a man is born into the world," so there is also joy "in the presence of the angels of God over one sinner that repenteth." The Apostle Paul could humbly say of himself: "I live; yet not I, but Christ liveth in me." This is what the Bible calls being "born again." A Christian is glad and thankful for this experience.

Into the Life

There is another "birth" to which the Bible refers. The heart into which Christ comes to live is the gateway to a Christlike life. Deathbeds too often witness "saved souls," but "lost lives." We have emphasized that the Christ-Life naturally follows being "born again." Unfortunately, growth often ends at the point where it should begin. The Apostle Paul compares his concern for his converts to the experience of a mother. "My little children, of whom I travail in birth again until Christ be formed in you . . . . for I stand in doubt of you." Thoughtful Christians today stand in doubt as to our birth into true Christlikeness. What kind of a Christ will we worship this Christmastide? Is the Christ of the Scriptures being formed in us? "Beloved, if God so loved us, we ought also to love one another." A Christian covets this as a growing experience for each and all.

Where Christ Should Be Born

BY WALTER H. DYCK

o Herod, the question, "Where Christ should be born,"
Brought envy, then hatred, as troubled, he said,
This subtle usurper deserves but to die;
The news of 'His Kingdom' shall never be spread."

When wisemen demanded "Where Christ should be born,"
Jerusalem thought of no clue to their quest:
ut Bethlehem brought them exceeding great joy,
And sharing in worship their spirits were blest.

While Joseph still doubted "Where Christ should be born,"
Perplexed but devoted, with courage to win,
n angel assured him of heavenly plans
For saving His people from all of their sin.

Thus Mary, the virgin, "When Christ should be born—"
Submissively yielded as mortals could be—
Gave birth to the Christ Child, then pondered the thought,
"How God the Almighty hath spoken through me."

The shepherds so conscious "That Christ should be born,"
Departed in haste this occasion to share;
In Bethlehem's manger they'd witnessed God's grace;
Their lives must delight this glad message to bear.

If those undecided "Where Christ should be born,"
Would look up to Jesus, the path that He trod,
Their hearts would be opened, their wills would submit
While list'ning intent to the wooings of God.

For yielded believers "Where Christ should be born"
Denotes every talent, each growing concern—
Each need a great burden, each burden a call,
Each moment a challenge God's will to discern.

Forsooth, you are standing "Where Christ should be born;"
Your heart is the manger, though fainting and small;
You honor this Christmas convincingly well
By trusting the Savior, by heeding His call.

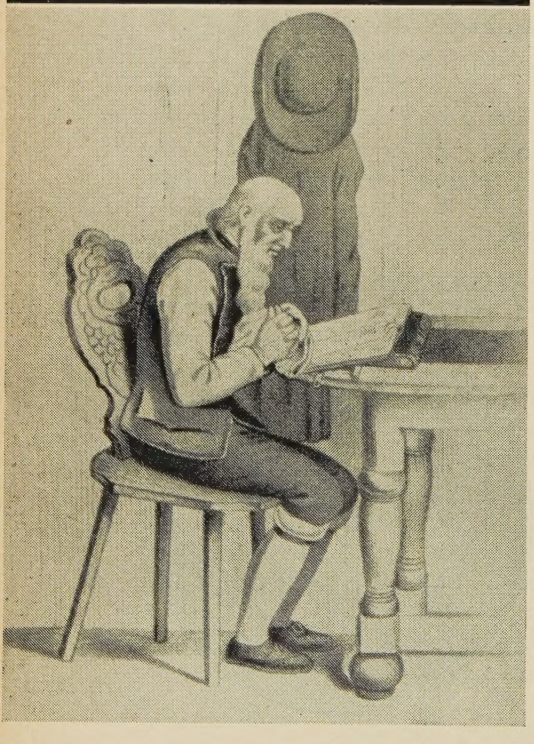
At New Year's Break

BY JOANNA SUDERMAN ANDRES

The sails all spun,
My soul embarks upon the vast
And unknown sea.
I heard the voice of Grace clear calling me
And I must go
What is the chartered course,
Or what the tide shall be
I do not know.
Enough it is that I am called
And I will go.

Yes, I will go
Where'er may point the compass
Of my Father's will
And His hand guide my bark through waters still
Or through the storms
Far out at higher sea.
It is not mine to doubt
The course nor fear
The waves and tides that wait for me
In this new year.

Yes, I will go.
What if the ocean gales
Across my ship should beat
'Till all its sails lie tattered at my feet?
What if should break
My bark in toil upon the sea
If this His will should be?
One thing I know —
I heard a voice clear calling me
And I will go.



THE CRADLE OF T

BY

It was nine o'clock on April 17, 1937, when the train from Basel lumbered into Zurich, Switzerland; and how glad I was to be at the end of my journey! The beautiful city of Zurich, nestled along the Sihl and Limmat Rivers, at the end of Lake Zurich, and between the Uetliberg and the Zurichberg, was to be my home for eleven inspiring months of study and research.

Zurich is famous in Christendom as the city in which the eminent Zwingli accomplished much for the Swiss Reformation, and Zurich is especially significant to Mennonites as the center of the Swiss Brethren movement of Reformation days. But the Zurich of the sixteenth century was not the the tolerant city of today. As I walked the streets of the old city, I had to marvel at the changed mood that the years had accomplished. It was a very harsh city which in 1527 had decreed that Felix Manz "shall be delivered over to the executioner who shall bind his hands, put him in a boat, lead him to the lower hut, and at the lower hut place his bound hands over his knees and thrust a stick between his legs and his arms, and throw him bound in that way into the water, and leave him in the water to die and to perish. Thus shall he pay the price to law and justice." Four hundred years later, the University of Zurich conferred upon Christian Neff, of Weierhof in the Palatinate, Germany, an honorary doctor's degree on the occasion when Mennonites from the world-over commemorated the 400th anniversary of the founding of the Mennonite Church at Zurich. Brother Neff, appreciative of this honor, expressed the thought that his Swiss ancestors, who had been persecuted and martyred to death, would have been more worthy of this honor. Thus the authorities of Zurich after four hundred years, as it were, atoned for the error of their forefathers.

Felix Manz was the earnest and staunch colleague of Conrad Grebel, chief leader of Swiss Anabaptism. Grebel in turn had been transformed from a religiously indifferent Roman Catholic into a most earnest, evangelical believer through the ministry of Zwingli. While Zwingli had pushed forward in his reform program, intending to abolish mass, infant baptism, holy images, relics, and pictures, Grebel had gloried in his zeal and in his program. But in the disputation, October, 1523, Zwingli made a significant decision, a decision which was keenly disappointing to Grebel and which ultimately led to a complete break between the two men. The decision Zwingli made was to modify the tempo of his reform program in such a way as to secure the support of Zurich's "great council" of two hundred senators. With this plan, Grebel was in sharp disagreement. The tension between Grebel and Zwingli came to a head in January, 1525. Zwingli saw himself compelled to stop momentarily his struggle with Catholicism in order to dispose of his former followers, now turned critics. Accordingly, Zwingli and the radical "Brethren" engaged

1. The Grossmuenster at Zurich where Zwingli preached and the Swiss Brethren worshipped.
2. Swiss Mennonite minister of the 18th century.
3. Zurich. Showing the Grossmuenster, Limmat River and Lake of Zurich. This is the "Cradle of the Mennonite Church."

(Photos courtesy Official Information Bureau of Switzerland)

NNONITE CHURCH

ER

n a formal disputation on January 17, 1525. Although the city council eclared Zwingli victorious, the reformer decided it would be "dangerous" o have any further debates with Grebel and his colleagues.

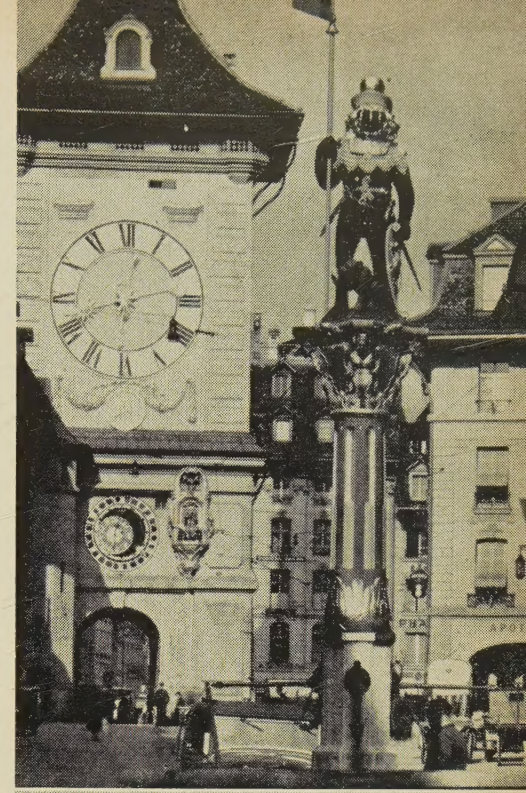
A few days after the disputation, Zwingli reports that Grebel and his riends met and inaugurated believers' baptism and a "free" church, a ellowship of voluntary Christians, entirely separate as a body from the tate and from state control. The oldest *Chronicle* of the Hutterian Brethren ontains a moving account of this memorable meeting. "Anxious fear came pon them, yea, they were moved in their hearts. Then they began to bow heir knees to the Most High God in heaven, and called upon Him the Knower of hearts, imploring Him to enable them to do His divine will . ." ollowing their prayer, George of the House of Jacob, a vigorous supporter f Grebel, presented himself to Grebel, requesting baptism. Grebel, an unrdained believer in Christ, then took the momentous step of inaugurating aptism upon confession of faith. George, commonly called "Blaurock," rom a blue coat which he wore, in turn baptized the remaining members of he group, perhaps a dozen or more. "Each ordained the other to the ministry f the Gospel, and they began to teach and keep the faith."

Persecution set in at once, first imprisonment, later martyrdom. The first nown martyr was a minister of the Brethren, Eberli Bolt, burned at the take in May, 1525, in central Switzerland.

But it took more than the threat of martyrdom to suppress the Brethren. By 1535, it is recorded that 12 congregations had been established in Zurichberg, 17 in Oberland and surrounding territory, 27 in Unterland, 12 in Weinland, and 3 in Kronaueramt; but by 1535 most of these 71 congregations had also been exterminated by brutal persecution. In a remarkable way, however, small remnants of the Brethren managed to survive in Zurich territory or another two hundred years.

It was chiefly in the canton of Berne that the Brethren outlived the persecution. Most of the Swiss Mennonites still live in that canton—a small body of about a thousand baptized members, organized in fourteen congregations.

It was in August, 1937, that I first visited the Bernese Mennonites at Langnau, and what a pleasant visit it was! The Swiss Mennonites impressed me as being earnest and devout Christians, having largely preserved the faith for which their fathers died. The two qualities which are perhaps most prominent in them are piety and simplicity. On one occasion, the younger of the two Langnau elders giving me a farewell remarked simply that he was not wise in the affairs of this world, "But," he added with deep earnestness, "I know that my Redeemer lives."



. Famous Clock Tower of medievel Berne, Switzerland. Many Mennonites from the Canton of Berne came to this country. (Photo Official Information Bureau of Switzerland)

. Swiss Mennonite woman of the 18th century.

. Bernese Mennonite family of the 19th century. From a painting by Aurele Robert in the *Musee des Beaux-Arts*, Lausanne.

(Top left) Pastoral scene. Background, Alpine trio — Eiger, Moench, and Jungfrau.
Mowing grass near St. Moritz.
Making hay at the foot of the Matterhorn
(Photos courtesy Official Information Bureau of Switzerland.)

(Top) Fritz Goldschmidt, pastor of the two Mennonite congregations
Basel. (Right) "Jugendtag" at Tramelan

With the Sw

BY

When Mrs. Goering, our son Robert, Jessie Brown, and I arrived in Basel on Friday, November 23, 1945, we were met at the station by four outstanding Swiss Mennonite leaders—Fritz Goldschmidt, pastor of the two Mennonite congregations at Basel; Friedrich Gerber, of Muensingen, for years active as preacher in the well-known Emmenthal congregation and now secretary-treasurer of the Swiss Mennonite Relief Committee; Samuel Geiser, pastor of the Sonnenberg church of the Bern Jura and author of a history of the Swiss Mennonites published in 1931; and Daniel Wenger, a railroad man who has been in the service of the Swiss government railroad for over forty years and an outstanding singer and choir director. The welcome extended to us by this group of four men is typical of the interest of the Swiss Mennonites to re-establish contact with the American Mennonites, as well as Mennonites of other lands, broken during the years of war.

Even before the American Mennonites had a representative in Switzerland, the Mennonite Central Committee sent relief funds to Friedrich Gerber to be used where most needed. Some of these funds were used to aid refugees in Switzerland, and others were used to purchase supplies for war-stricken countries. All through the war, and since then, our Swiss Mennonites have shown a deep interest in relief work. Although they are only a small group, they have sent funds and many tons of supplies to needy areas including Holland, France, Belgium, and Germany. In their drives for relief funds and supplies, one often heard emphasis laid on the fact that two hundred years ago when the Swiss Mennonites were severely persecuted, the Dutch government interceded for them. At that time several hundred Mennonites, financed by the Dutch, migrated from Switzerland to The Netherlands. Now, say the Swiss Mennonites, it is our turn to send aid to our brethren in Holland.

One of the oldest and strongest Mennonite congregations in Switzerland is located in the well-known Emmenthal. We visited the pastor, Johann Ruefenacht, in his home near Langnau. Like in some of the other Swiss Mennonite churches, the meeting place is on the second floor, while the ground floor is used for residence. This probably is a carry-over from the days of persecution when it was not desirable to have a conspicuous place of worship. This place, as well as all the meeting houses in Switzerland is characterized by its simplicity, which is in harmony with the simple dress and life of the devout worshippers. Johann Ruefenacht a

Langnau Mennonite Church in 1946. (Right) J. Ruefenacht and family, pastor of the church.

nonites Today

aduate of the Chrischona Bible School, is editor of the four-ge weekly Mennonite paper, *Zionspilger*, now in its sixty-fifth ar of publication.

The order and form of worship in the Swiss Mennonite urches is very similar to our services here in America. There good singing; most of the sermons have a strong evangelical nphasis. Although the Mennonites have not been aggressive in nning outsiders to church membership, a very definite mission-y spirit is prevalent as is shown by their liberal contributions r relief and missions. They have no mission field of their own, it some of their members have gone out as missionaries to the reign field—as for example, Missionary Daniel Amstutz who working in the Dutch Mennonite mission of Java.

Definite efforts are made by the leaders of the Swiss church give the group a feeling of solidarity and a spirit of unity. ie Swiss Mennonites meet twice a year in conference—in ring and autumn—usually in April and September. They have annual young people's day in the large auditorium at Tramelan, hich seats over a thousand people. We had the privilege of tending this gathering and were surprised to find the hall filled a drizzly day. We were impressed by the interest the young ople manifested in the activities of the church. The chairman the day, however, was an elderly minister, Louis Geiser. The ennonite churches of the Jura have an annual Sunday School nvention when parents, teachers, and pupils gather for Christian llowship. Not all of the Swiss Mennonite congregations have nday Schools. There are some festivals, anniversary celebra-ons, evangelistic meetings, etc., which are all helpful in binding e Mennonites closer together.

Although one finds the Mennonites active in almost all lks of life, as in earlier times, their outstanding contribution the nation is still farming. The Swiss Mennonite farmers in e vicinity of Basel are experts in intensive farming, as one ickly discovers when visiting the Redigers, the Gerbers, or the abers. The large factory at Langnau, located in the heart of Mennonite community, produces the good Emmenthaler cheese hich is shipped to all parts of the world.

Switzerland is the ancestral home of many American Men-nites and one cannot mingle with the Mennonites there without eling that they have a very warm spot in their hearts for folks er here.

(Top right) Bernese Oberland — whence came many American Mennonites.
The making of Swiss cheese — cutting the curd and adjusting the press.
(Photos courtesy Official Information Bureau of Switzerland.)

Marzipan

If you once provide this delicacy for your family at the Christmas season, they will ever afterwards demand it. The ingredients of Marzipan are very simple. It is possible to make it from almond paste obtained at bakery shops, but we prefer to blanch our own almonds, adding a few bitter ones to accentuate the flavor, and then grind them to fine flour.

The following is the simple recipe: Mix 5 pounds of ground almonds with 5 pounds of powdered sugar, and add about one ounce of almond extract if you are unable to get the bitter almonds. Moisten with rosewater, being very careful not get too wet, and knead to a plastic consistency for modeling into forms with your hand. Pralines may be made and dipped in chocolate; apples, pears, potatoes, carrots and sausages may be formed and lightly tinted with fruit coloring. Pack away in an airtight container until used. This recipe makes 10 pounds, and its modeling and decorating is a time-consuming preparation, but we manage to accomplish it with the cooperation of all members of the family.

(Cut and text courtesy *The American-German Review*, Dec., 1944. Text by Bell Farrand Rahn.)

IMPRESSIONS OF MENNONITES IN SOUTH GERMANY

BY ROBERT KREIDER

In reviewing the impressions of the South German Mennonites, I caution the reader that my characterizations are little more than an imperfect picture. I confess guilt to an old American tendency to visit a country briefly, to observe superficially, and to generalize authoritatively.

The Mennonite visitor from America feels comfortably at home among the Mennonites of South Germany. They are farm folk, gracious in their hospitality, possessed of a simple piety. One feels drawn into the warmth of their spiritual and cultural inner circle.

In the years before the war there were three principal clusters of Mennonites in Germany—the congregations of South Germany; of Northwest Germany, which included Krefeld, Gronau, Emden, and Hamburg-Altona; and the populous Mennonite communities of the Northeast. The once-flourishing Mennonite communities of West Prussia and Danzig are no more. Our Prussian Mennonite brethern have been swept westward with the tremendous floodtide of German people from the East. These once-prosperous folk of Elbing and Marienburg and Danzig are now in internment camps of Denmark and scattered throughout the British Zone of Germany.

MUNICH
Typical of German cities

Of the native Mennonite groups there remain now only those communities of the Northwest Germany in the British Zone and those of South Germany in the American and French Zones of Occupation.

The Distribution of South German Mennonites

The Mennonites of South Germany are not great in number. The last yearbook, published in 1941, reports a total of 4,116 Mennonites in all of South Germany. This total includes both baptized members and children. The area of greatest concentration is Pfalz-Hessen, in the French Zone, with 2,543. The congregations are to be found not widely separated in a little triangle extending from Kaiserslautern to Ludwigshafen on the Rhine and north to Worms. Across the River Rhine in Wuerttemberg and Baden are fourteen smaller congregations with a total membership of 922. The communities are scattered throughout a narrow triangle which extends northeastward from Karlsruhe and Stuttgart toward Wuerzburg. The final South German group is to be found in Bavaria with congregations near such ancient and venerable cities as Augsburg, Ingolstadt, Regensburg, Munich, and Wuerzburg. The Bavarian Mennonites number 651. The total number of congregations in all of South Germany is 38. Eighteen of the congregations have one hundred or more members; these larger congregations are located principally in Pfalz-Hessen.

Mennonite names are always a source of fascination. They are keys which explain so much of one's cultural and geographical past. One readily recognizes the similarity between South German family names and the names of American Mennonites of Pennsylvania German background and those of the Mennonites from Berne, Bluffton, Summerfield, Donnellson, Halstead, Freeman, and Moundridge. In South Germany fifty or more families bear the following names: Beutler, Bachmann, Blickensdoerfer, Dettweiler, Eymann, Fellmann, Funk, Guth, Galle, Hege, Hertzler, Horsch, Krehbiel, Lehmann, Lichti, Musselmann, Schowalter, Stauffer, Schmutz, Schneider, and Weber.

The Effects of War

I have an impression that the South German Mennonites have emerged from the war-period not radically changed. Their sturdiness of character, tested through generations, has borne them through another period of trial. From what I can ascertain, these South German Mennonites were less affected, perhaps, by the corroding influence of National Socialism than other groups, their simple and set Mennonite ways not being fertile soil for seeds of pagan philosophy. It cannot be denied that twelve years of Hilterism have left scars on these our brethren. It is not for me to interpret or to judge, but

1. Missionaries, nurses and Mennonites from many lands have for generations enjoyed the hospitality of the Landes family at Lautenbach.
2. (Right) Typical Mennonite farm in South Germany.
3. Typical also is the manure hauling on any farm.

one regrets that the rugged qualities of the Mennonite ethic have not given more prophetic resistance to this modern paganism. The sobering thought, however, is, "Would you or I have had the courage to witness uncompromisingly to New Testament Christianity in their stead?" The price might have been exile, concentration camp, or worse.

Mennonites are not well known in Germany. They have lived quiet, modest lives, devoted to their centuries-blest calling of the land. Recently I was speaking with a leading Protestant churchman in Berlin. We were discussing the material-aid contributions of American Mennonites to Europe and suddenly he said with conviction, "I wish the German Mennonites had great writers and spokesmen—they have in their past a message for Germany today." I explained feebly, "But we Mennonites have tended to be '*Die Stillen im Lande.*' " He insisted, "That may be good and true. However, a Christian cannot escape his responsibility to share his faith in *word* as well as in deed."

People of the Soil

The South German Mennonites have the reputation in their localities of being "master farmers." They, like their distant kinsmen in Lancaster, Wayne, and McPherson counties, have qualities of industry and pride in vocation that make their farms model farms in the area. With a few exceptions in the Pfalz, the Mennonites are not settled in solid, compact communities—one Mennonite farm side by side with another. Mennonite holdings generally are scattered.

There is Johannes Hotel, a Mennonite elder and farmer, who has a large farm of 240 acres some eight miles from the city of Karlsruhe. His farm, known as Batzenhof, is virtually a small village. Here 115 people, many of them recent refugees from Hungary and Sudetenland, live together in cluster of buildings which is Batzenhof. Brother Hotel has a farm of diversified operations. There are rabbits, hogs, horses, goats, chickens, geese, cows. He has about thirty head of milk cows, all of a large Swiss breed. The cattle are registered and production records are kept on each cow. All milk from the Hotel dairy goes to the hospitals of Karlsruhe, where it is precious nutrition. Then, the crops: Wheat, maize, clover, potatoes, and many garden crops—spinach, beans, cabbage, beets. In addition are the pear and apple orchards, which this year yielded no fruit. Johannes Hotel and his family live well but

4. J. Hotel (second from left), M. Horsch, Sam Goering, B. H. Unruh (in back).
5. With the Horsch family at Hellmansberg
6. Group of young Mennonites from Russia north of Nuernberg after baptismal service.

1. (Right) Thomashof *Bibelheim*, a place for conferences and retreats
2. (Left) Realanstalt, a secondary Mennonite school at Weierhof (Pfalz)
3. Weierhof village street and parsonage (right)

simply. Much of his time is devoted to the work of the church, particularly the charitable program of the brotherhood. In the nearby village of Thomashof is an attractive, well-administered Mennonite institution, *Bibelheim,* a home for the aged and the convalescent. Brother Hotel is the patron of this home.

Although there are many big farmers among the South German Mennonites, not all farm so extensively. It is misleading to conclude that there is no material need among the German Mennonites. There are city-dwelling Mennonites of the Northwest, thousands of Russian refugees in all zones, thousands of impoverished refugees from Prussia who are now in the British Zone. Among them there is great need.

The Church Life

One sees no visible signs of an "American activism" in the church life of the South German Mennonites. Their religious life seems more family-centered than church-community-centered. In all Mennonite homes which we have visited there is a period, usually in the evening, set aside for family devotions—the singing of a hymn, the reading of Scripture, and prayer. Church worship services are held less frequently than in American Mennonite communities, perhaps only once or twice a month. Apart from the churches of the Pfalz, the congregations of South Germany hold their services in rented meeting houses. Services are simple and in the Mennonite tradition: hymns (both chorales and the more popular gospel hymns), Scripture, prayer, and a sermon. Sometimes there is a curious mixture of simplicity and continental formality. The minister may be garbed in a Prince Albert coat and mount a high, imposing pulpit. They do not have that busy round of activities which characterizes so many of our church communities: midweek meetings, Sunday evening services, Christian Endeavor, choir rehearsals, school openings, ladies missionary societies, and so on. There are ministers' conferences and, in the French Zone, the young people of all the church have been coming together every two months for all-day meetings.

Among the South German Mennonites I sense a consciousness of their spiritual heritage. Perhaps such history-minded men as Christian Neff and the late Christian Hege with their historical studies have done much to nurture this understanding of their historical past.

Ministers are pleased with the high degree of theological

4. The ministers E. Haendiges and Chr. Neff at the Youth Retreat (Weierhof), 1946.
5. Dr. Ed. G. Kaufman and Dr. E. E. Miller attend the Youth Retreat at Weierhof.
6. For the first time after the war the young people meet — even cake was served.

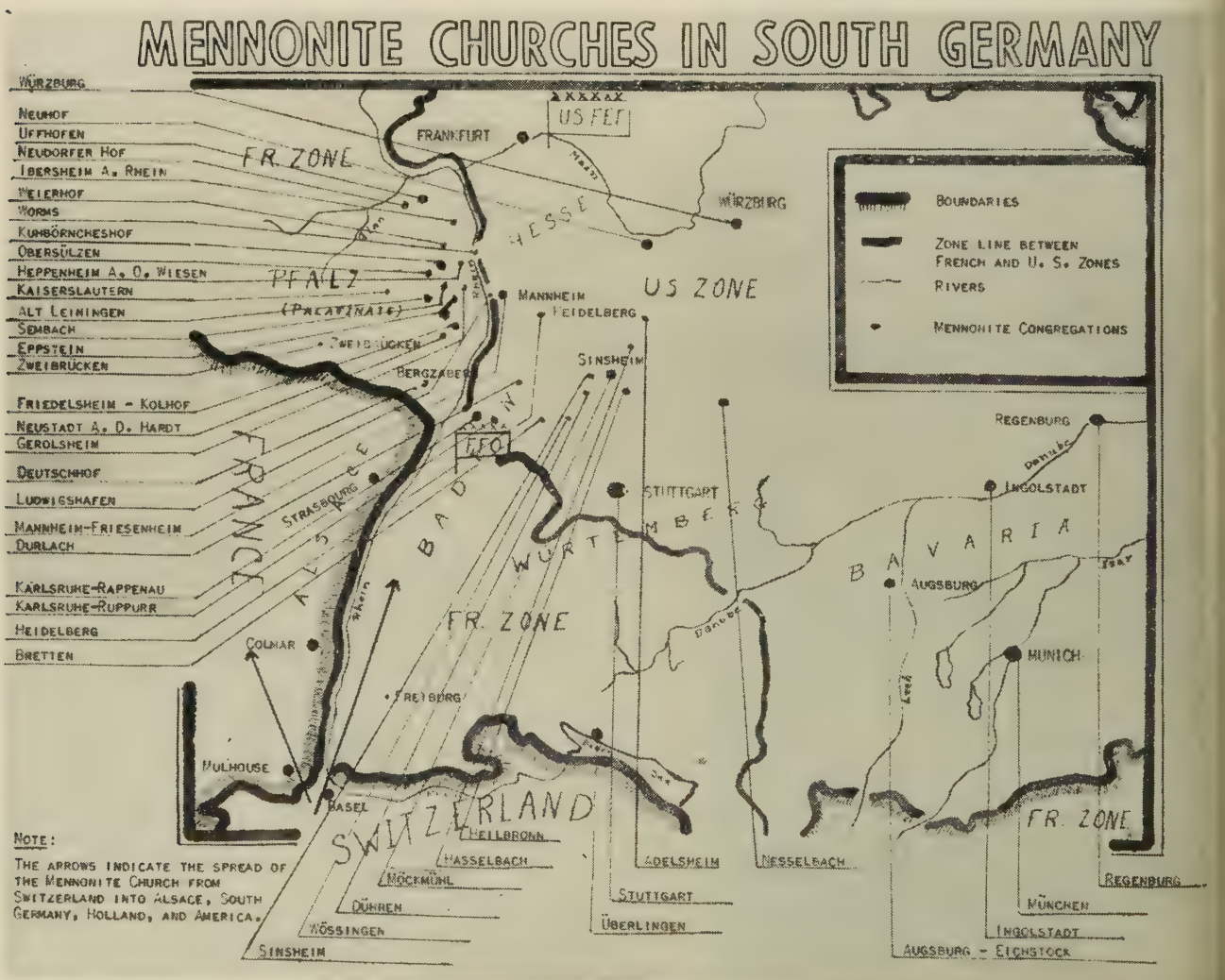
unity within their brotherhood. They are Biblical evangelical, and at the same time rather quietistic in their religious life. Theological controversies do not disturb them much. Some eye their fellow brethren as being a bit too liberal; others find certain brethren rather stubborn and dogmatic. But they live and labor harmoniously together. In South Germany are two district conferences—the Pfalz-Hessen Conference and the *Gemeinde Verband* of the congregations of Wuerttemberg, Baden, and Bavaria. Congregations of both districts are loosely organized into the Conference of South German Mennonites.

In years past the Mennonites of South Germany have had their own church paper, the *Gemeindeblatt,* with Christian Schnebele, of Thomashof, as editor. By government order, the publication was halted in 1941 and has not been resumed. The South German Mennonites also published each year the German Mennonite yearbook, *Christlicher Gemeinde-Kalender.* Abram Braun, of Ibersheim, near Worms, was the editor for many years. The last issue was published in 1941. The *Mennonitische Jugendwarte* was the official publication of the young people.

At the *Bibelheim,* Thomashof near Karlsruhe, a short-term Bible school, Bible conferences, and youth meetings were held. The Mennonites had their own high school, the *Realanstalt* at Weierhof, which was taken over by the National Socialists in 1936. This institution now serves as a military school for the French occupation army.

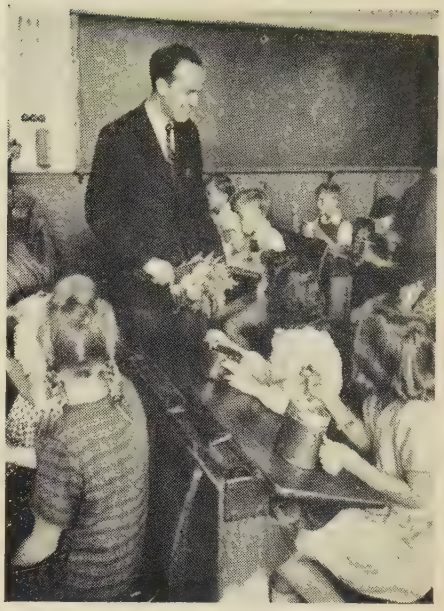
Christenpflicht

A vital link now between the Mennonites of America and Canada and the Mennonites of South Germany is *Christenpflicht,* a Mennonite relief committee, which has been serving for more than twenty-seven years. It was founded in the wake of the last war by a group of Mennonites who felt a concern that, since they had suffered so little, their Christian duty was to minister to those in greatest need. After the last war,



Suffer the Little Children To Come Unto Me!

Feeding school children of Frankfurt through CRALOG. During the first five months of CRALOG operation the Mennonites of America contributed more than 1600 tons of food and clothing for the needs of Germany. So far Robert Kreider (right) is the only MCC representative in charge of this distribution.



ristenptlicht provided regular supplementary rations 20,000 needy cases in Munich, Augsburg, and Nuern-rg. The churches of Bavaria have been the more tive supporters of the work of *Christenptlicht,* and e leading spirit in the organization is the elderly, but ry energetic, Michael Horsch, of Ingolstadt (brother the late John Horsch of Scottdale). *Christenptlicht* is distributing outlet for a portion of supplies, contri-ted by the Mennonite Central Committee, which now w into the American Zone of Germany.

Friendship with the Mennonites of America

The South German Mennonites have always main-ined close contacts with their brethren in other coun-es. The names of Bender, Krahn, Warkentin, Krehbiel, d Smith are the names of old friends. Although I not sense in them what might be called "an aching nger" for foreign contacts, there is yet an eagerness d a hospitable receptivity to the renewal of friendship th Mennonites from abroad. When the doors again en for travel to Germany, I hope our Mennonite aders from the United States and Canada will come increasing numbers to visit, to listen, to learn, and to are. When the time comes that complete mail service restored with Germany, we must make our publica-ns available to the German Mennonites as they are theirs with us. Thus, the walls of cultural isolation the past years will melt away.

Our Relief Witness

As representatives of the Mennonite Central Com-ittee, we hope to increase our contacts and our service hong the Mennonites of Germany. These weeks our lief work, through the channels of CRALOG, (Council of Relief Agencies Licensed to Operate in Germany), is being extended into the French and British Zones. To date we have been operating under emergency military conditions. This is a land occupied by the armies of the conquerors. Only one representative of the Mennonite Central Committee has been permitted to serve in the entire American Zone. We trust, however, that the day is not far distant when the Mennonites of America and Canada can serve the needs of Germany not only with supplies but with teams of personnel dedicated to service "in the name of Christ."

It has been a source of gratification to us to observe the amazing generosity of the Mennonites in America. In the first five months of CRALOG operation the Mennonites at home contributed more than 1,600 tons of food and clothing for the needs of Germany. If one translates these tons into child-feeding, it looks like this: Ten tons of flour provide 10,000 children with a 100-gram roll (238 calories) each day for two weeks. One ton of powdered milk provides 1,000 children with a pint of milk each day for 40 days.

Observing the generous flow of Mennonite Central Committee supplies into the American Zone, the director of the Protestant Relief Agency of Bavaria inquired: "Please tell me, how many million Mennonites are there in America?" When he was informed, "Only about 120,000," he could scarcely believe it. There is a witness in those sacks of flour from Buhler and those cans of beef from Lancaster.

Tragic need is abroad in Germany. We look to the future, confident that our brethren in America will continue to give as abundantly as they have in the past. We anticipate with eagerness working hand in hand with our German brethren in this ministry of love and service to a hungry land.

MID-WINTER LETTERS

BY E. GORDON ALDERFER

Extracts from personal letters while in a Mennonite Civilian Public Service Camp in Glacier National Park, 1942-1943

To a Catholic School Teacher

Having done a lot of work the past week, I thought I'd try loafing and doing nothing, outside of church service and KP duties, today. I tried everything (within the very restricted limits of life here) to escape boredom—some hot ping-pong matches with K——and J——, watching the deer at the edge of camp, listening to the Philharmonic Sunday concert, practicing solos of the "Messiah" but life really gets very dull sometimes. Of course, it has been several weeks since I stepped off the grounds and immediate surroundings. I need a change, and that soon.

The thought of Christmas without you and our old friends is more than a little hard to take. It is Christmasy here even now. The warm Chinook winds alternate with great whirling blasts out of the frozen North which sound errie glissandos in the harps of the towering pines. Just think of the things we could do together, like carolling, New Year's Day visits, hikes, Christmas Eve Mass at the Cathedral, and the concerts! . . . . But you have much to give thanks for, and I too, for that matter, in spite of the great web of unfulfilled prayers and hopes and desires, of heartaches and loneliness. In the shadowing thought of the terrors which many of our friends, and a million friends unknown, now face in the thunderous night of war, I am ashamed not to be allowed to share with them the great crushing burden somehow . . . There are Martin and Werner on the Russian front, Masayoshi in Tokyo, Bill and how many others in Britain, Ed driving an ambulance in Africa, Emerson and many another in the Solomons and Australia, Kay a Japanese prisoner. May God abundantly bless them and heal them and keep them . . . .

It is strange and beautiful the way strong bonds of affection bind us together. Let me show you, as an invisible visitor, the barracks where my brothers are. The second barrack down there is where I live. Bearded J—— turns weary eyes to his Bible or "The Martyr's Mirror" . . . . Across the way is L——, who nods enthusiastically and happily, bids us "Guten Abend" and bends, greedy for knowledge, over The Basic Writings of Siegmund Freud which he borrowed from me . . . . J—— there is listening as though enchanted to a recording of Stravinsky or Richard Strauss . . . . . H——'s Pennsylvania Dutch accented greeting invites further banter as he looks up from his very bad oil painting or a late issue of Field and Stream . . . . S——is too engrossed in weaving a rug to say a word. . . . . Amish A—— looks up kindly and shyly from his "Ausbund," . . . . Next we meet "Gravel Voice" S—— whose sad eyes nevertheless have dancing imps in them . . . . . H——, that fellow there in cowboy boots, is reading "True Love Stories" . . . . . L—— can tell you about Pearl Harbor; he was there when it happened . . . . M——takes our hands kindly as he puts away some cheap pulp literature . . . . And G—— walks by, tall fellow with western mustache and beard, looking both dignified and so perfectly at ease; he is a political CO, but I know he has a real religious meaning to his life; on my Sundays off we're very likely to go together to Belton store for various rounds of coffee and talk about co-ops, the war, politics and radical literature, or he tells me about his 1500-acre ranch and his wanderings . . . .

I could go on for hours, recording the little kindnesses which grow up so naturally in a little society so strictly masculine. Whenever I leave here I think I shall miss them. Free and easy barrack banter and joshing, the telling of personal tales, of love affairs, of strange people, of families, of travels and sojourns, is likely to be taken for granted but really it is a treasurehouse—all this—of the human race's experience and destiny.

To a Social Worker

(On hearing of two friends sentenced to five years in Federal penetentiary for conscientious objection to war). The news about E—— and C—— brought on a swift sweep of sadness, albeit with some pride that I can call them friends of mine. God knows that I should like to have been with them, not that I could say or do anything, but just to be with them as a comrade. They have done so much more than I can do: they have stood the test and illustrated the great faith. That is a major achievement in a world of confusion and hatreds. How really noble they are in this petty courtroom scene in comparison with the cheap vulgar hatreds of Judge W—— and the ignorance of the Federal attorney.

But how can we allow ourselves a feeling of resentment for their imprisonment? They, I know, do not feel resentment. . . . And we cannot touch the garment of the Master until love and forgiveness and understanding flow in our veins as rivers of spirit.

Armageddon seems to be hitting the climax now. I wonder, will there be much left to reconstruct, to reconvert, to recover in embattled Europe after the shouting and the tumult die? It begins to look as though Italy, that boot of a wornout paradise, will be scourged and ransacked. . . . I really think the Italian people are rather harmless—"rascals, but such charming rascals," as H——

Continued on page 34

MASTER FARMERS OF LANCASTER COUNTY

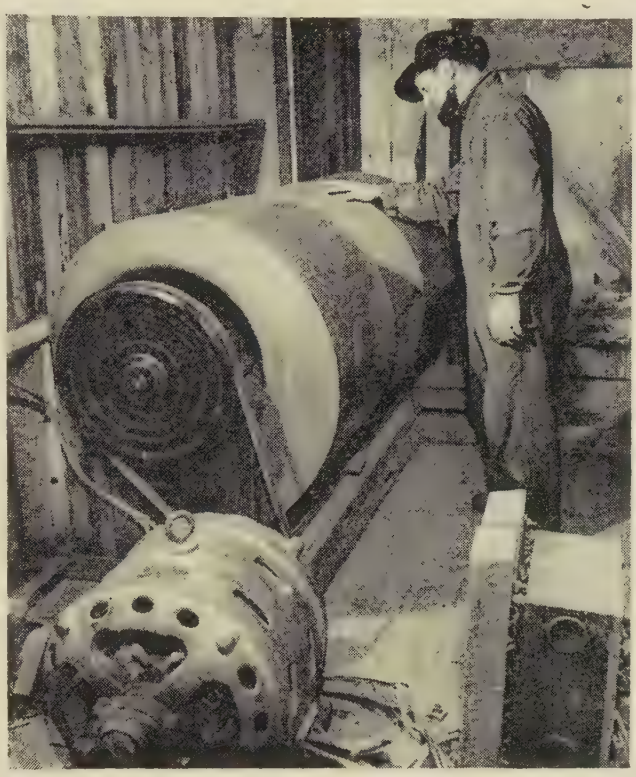
BY FRED KNOOP

The Amish in Lanaster County

The largest community of Amish in this country along the main line of the Pennsylvania Railroad Lancaster County, Pennsylvania. The traveler has e time to admire the countryside as his train knifes ough the eastern half of the county at a mile and alf a minute, about e minutes to observe of the oldest, most nsively farmed and sistently pros p e r o u s icultural regions in the ntry. Were he driving r U. S. Highway 30, chances are that he uld slow down in East mpeter, Paradise, and isbury Townships to orb the beauty of the efully tended farmland it unrolls on each side his car.

If the traveler takes ning seriously, he will nt to come back to this mpact community of ish *F r e u n d s c h a f t* infolk") to find what et these people have making land produce ntifully, at the same e increasing its fertili- and value. The Amish n about 12 per cent of caster County's 8,846 ns, and their technique is generally considered to be best, even in this county of master farmers.

The Amishman will greet a visitor with friendliness hospitality and, unless he is in the middle of thresh- milking, or another demanding farm task, will w him his fields, his livestock, and his barns. The visi- may be invited into the kitchen for a glass of milk n the *wasser kiehler* ("running water cooling-box"). Amishman's children will be seen at work in various es on the farm. Moses and Daniel load manure the spreader; Crist and Samuel ride the back of the acco planter; Elizabeth, Margaret, and Mary are he vegetable garden hoeing; Levi and Aaron work he hay field; Lydia helps her mother in the kitchen, e Nancy and Ann—the five-year-old twins—gather eggs in the white-washed henhouse. It's been said that the only Amish who have a farm-labor problem are the newly married couples.



Aaron Glick installed, in 1945, one of the first three hay dryers in Lancaster County.
(All photographs courtecy **The Farm Quarterly**)

European Background

To understand the Amishman today, it is necessary to know his history. The Amish are a part of a l a r g e r religious body known as Mennonites. The ancestors of the Mennonites were Swiss Brethren, world refugees for centuries. They became a social-religious group of recognizable characteristics about 1525. Eventually prejudice and persecution drove them from S w i t z e r l a n d into the Rhineland of Germany. Here, because of their refugee status, they were at first tenants. While they were not persecuted as severely in Germany as they had been in Switzerland, they were subject to annoying regulations, such as that of *Jus Retractus*. This regulation permitted the members of established churches to repossess land sold to the Brethren by returning the money for which the land had been originally sold. Naturally, the reclaiming was not done until the Brethren had made a great many improvements and had the land producing well. To survive under these conditions required that their agricultural skill be exercised to the utmost in rebuilding farmed-out land. They had to work much harder than their neighbors. They cast off the old farming methods and began to devise new programs, experimenting with fertilizers, improved methods of feeding animals, and new crops. Their hard work, honesty, reliability, and improved methods of farming won them a reputation all over central Europe as good farmers, and the prejudice against them gave way to admiration. They became much sought-after as tenants, especially by the owners of large estates;

1. THE DAY BEFORE the barn raising a few volunteers gather at the Daniel Esh farm to make the final preparations for the main event.
2. EARLY MORNING! Pike poles are used to push the frame into position for placing the brace tenon into its mortise.
3. MID MORNING snack is served as the last framing member is placed. Sandwiches, cake and lemonade stay the men's hunger until noon.

and gradually they were given a chance to show what they could do on good soil.

In time, the Brethren began to own family-size farms, and as well as leading agriculturally they became strong economically. In the Rhineland their inventive and flexible methods brought important changes in agriculture. In contrast to the improving farming techniques of the Brethren were the traditional methods used by most European peasant farmers. For centuries they had farmed by the *Dreifelderwirtschaft* ("three-activity farming"), and it had become practically a law of the land. Spring crops, fall crops, and the fallow field followed each other with the regularity of the changing seasons. Each farmer had his small plot to work in the large field of the land owner. The large field must all be in the same crop so the peasant had no chance to experiment with new crops or methods.

By the end of the eighteenth century this wastrel way of farming caused such a decline in crop yields that stock became badly underfed. Shortage of feed caused a shortage of stock and a resulting shortage of manure. The Brethren, having the responsibility of farming many of the fields which had been so mistreated, solved the problem by bringing Dutch clover into the Palatinate from Holland. Soon they became known as "good clover farmers." Planting the field in clover for a year improved the crop-producing ability, providing a base for feeding more stock, which in turn yielded more manure to rebuild more worn-out soil. This was the simple start of the planned, four-year crop-rotation, which the Brethren were to introduce later. In the Palatinate it reversed the vicious circle of soil destruction, and the whole economy of the section was improved. With better crop yields there was more stock feeding in lots and stalls, which

Mutual Aid

IT'S THE DAY of the barn raising at Daniel Esh's place near Churchtown. All over Lancaster County Amish families arose before dawn, and by four o'clock the milking and feeding is done. By five o'clock farm chores are completed, and everyone is ready. The womenfolk dressed in black aprons and purple dresses; men and boys wearing best black clothes, trousers neatly pressed but minus any wordly crease; hair slicked down over the forehead in bangs; the top wagons are loaded for the trip to Churchtown. For ten and even twenty miles the Amish come for this social gathering. From nearby Chester County a group arrives in a chartered bus.

The barn is to be 74 feet long, 40 feet wide and 40 feet high. The boss carpenter has planned for the new barn several days ahead of time; the foundation has been laid and the lumber placed in convenient locations.

umulated increasing amounts of manure and made ilable fields for crops in place of the pastures form- needed. They became known for their skill in mal husbandry; their herds yielded more milk for tter and cheese, as well as providing more and better- stock for slaughter.

Gypsum was used on the soil, distiller's mash was to the cattle, meadows were irrigated and potatoes d beets introduced as a carefully grown crop in the ethren's program of farming. Later, and in America, y devised the first program of crop rotation. Ad- rsity and necessity played an important part in king them better farmers.

The second factor in developing their agricultural periority was the circulation of new farming knowl- ge among the different congregations in Europe. e various groups of Brethren, then as now, kept in ch with each other through correspondence and its. New farming methods were discussed and evalu- d. Thus the Brethren had a far better perspective farming operations in other parts of Europe than the provincial peasant farmers around them.

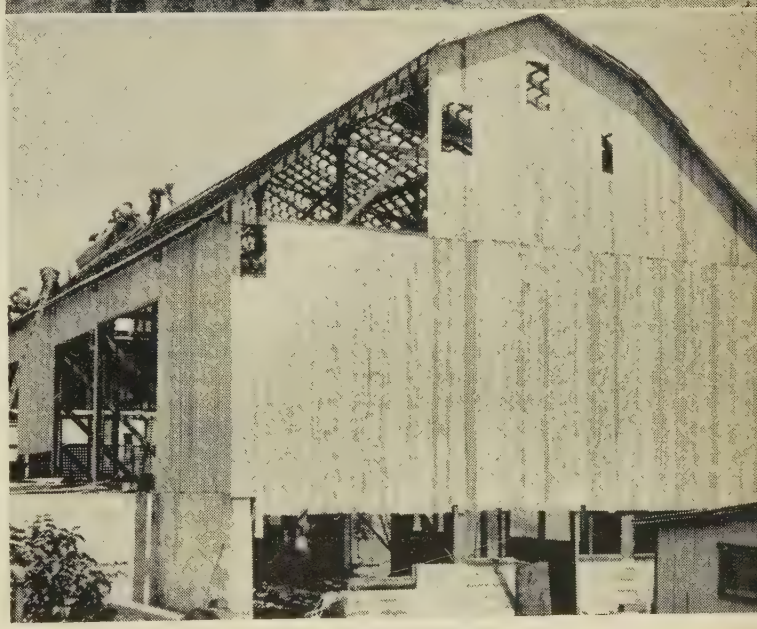
Coming to Lancaster County

Only a national calamity could have forced these aceful people from their homes in the Palatinate. As h, the Thirty Year War qualified with ease in the nds of the "Plain People." Starting about 1600 it s a scourge upon the land for a hundred years, and turned the Rhineland gardens into a trampled bat- ground. The ruthless destruction of property left nine, pestilence, and death on every side and proved be the primer for the explosive migration of northern uropean peoples to America during the early seventeen- ndreds.

n Action

There's a holiday spirit about the way the men rk and there are the usual country jokes told in nsylvania Dutch. By mid-morning most of the n are ready to take time off to eat the sandwiches, e and lemonade that the women bring in big baskets. ner at noon is the visiting time that all have looked ward to, and the heavily laden tables of chicken, nemade potato chips, pies, relishes, jams and cakes lt away under the onslaught of 300 hungry workers l friends.

Through the afternoon the tattoo of hundreds of nmers indicates that the siding is being put up. By e o'clock the barn is nearly completed and the ses are being hitched for the trip home. Another k's work by the hired boss carpenter and his helpers l see the crops and animals being put into the new n.



1. THE MASTER JOINT maker has cut joints for twenty barns. Amish barns are sturdily made with pegged mortise and tenon joints.
2. A PRE-ASSEMBLED section of a corn crib takes the strong arms of 38 men to carry it into place. It runs the full length of the barn.
3. BY FIVE o'clock in th afternoon the barn is nearly completed. Only the boss carpenter and his helpers remain on the job.

The pure-bred and well-kept Holsteins of Aaron Glick

Tilling the Soil

From his old world heritage the Amishman has a natural attachment for the soil, but his continuing devotion to farming in the midst of the present-day trend of moving to cities, is a social phenomenon which can only be explained in terms of his social-religious beliefs. The attraction of the city for the young person was understood and evaluated in the early days of the religion and so, for the self-protection and survival of the social-organism, being a farmer or working in a closely allied field has been an important part of the test for Amish church membership.

An Amishman will state various advantages he enjoys as a farmer, but the basic reason for his unvarying choice of farming as a life work will be Biblical passages which indicate that the tiller of the land has special blessings and that the Christian life is best maintained and practiced when the family lives on the farm. From Genesis 1:28 he may quote the passage in which God blessed Adam and Eve and instructed them, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The farmer, rather than the city dweller, is able to carry out these commands, he will say.

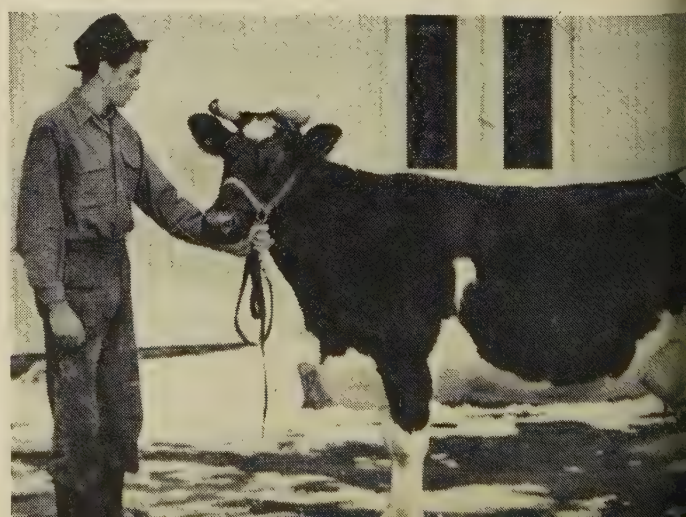
Amish literature makes much of the fact that the Plain People are always outstanding farmers. While the Amish feel that there is a special kind of divine blessing responsible for this success, they do not rely on Providence altogether; they

Commercial fertilizer is used plentifully, but the most cherished soil builder is barnyard manure.

The Amish and Mennonites were only a small percentage of the total migration which was to give America some of its best stock. There were Moravians from Moravia and Bohemia, Huguenots from Alsace and Lorraine, Schwenkfelders from Silesia, and Lutherans and Reformed from North and South Germany. Tired of persecution and poverty, they were glad to accept William Penn's invitation to come to his new colony and enjoy its religious freedom and financial opportunities. Thousands left their homes, families, and most of their belongings to crowd abroad slow-sailing ships for the hazardous trip across the Atlantic. The owners and masters of ships added their own trumpeting to the bedlam of claims.

Although the soil in Lancaster County is very productive, it is possible to exhaust it in a few years. The county enjoys an extremely favorable climate for farming. Being on the leeward side of tidewater Maryland, it is protected from Atlantic storms and, at the same time has its climate tempered by the ocean. Summer temperatures exceed 90° for only a few days, and winters average less than one hundred days of below-freezing weather. Zero temperatures are reached on an average of less than six days a year. The mean annual rainfall is between 40 and 50 inches, well distributed throughout the months of the year.

First prize at the Lancaster 4-H Show!



e a practical people, and they lay great stress on the
terial and social attributes that go to make a success-
farmer.

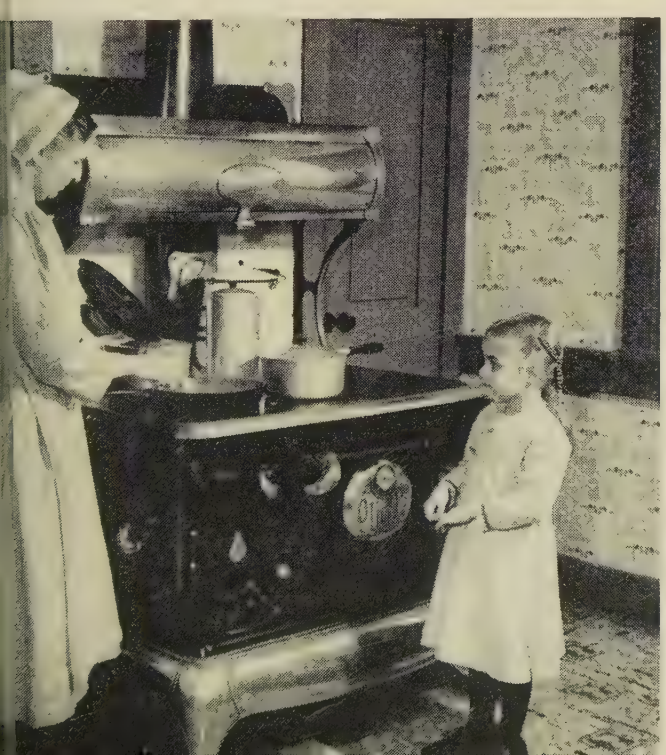
The typical Amish farm in the Colonial period was
o hundred to four hundred acres. There was woodland
sture, crop land, and fallow land. The Palatinate Amish
d made a start on the crop-rotation plan, and it was
ortly after the Revolutionary War that the Lancaster
unty Amish experimented with and developed the
ır-year crop-rotation plan as we now know it. The size
farms dropped to about one hundred intensely culti-
ted acres. The usual four-year rotation program was
rn, oats, wheat, and hay—the hay being a mixture of
nothy and clover. The Amish began to use large quanti-
s of burnt lime in place of the gypsum that they
merly had used on mead-
land, and the lumbering
nestoga wagons loaded
th it were a common sight
the turnpikes.

Realizing the importance
meadows, streams were
erted in small irrigation
ches, and they were en-
hed with carefully collect-
compost. With fields be-
ming smaller, stock roam-
less and stall-feeding in-
ased, making possible the
lection of manure. The in-

Everybody helps! The milk is taken to the cooling house.

er the eggs are gathered
y must be cleaned with a
soft brush and cloth.

As the stove, so is the
home—spotless!



tensive and almost philosophical use of manure became a fundamental principle of Amish farming. They were the first farmers to realize the importance of covered manure storage, and long ago the manure-straw shed became an important part of every barnyard group. Old Amish speak of their neighbor's likelihood of farm success in terms of "how much manure he makes." This neighbor keeps many cattle and feeds them well; "he makes much manure and will succeed." Down the road a tenant has not enough cattle; "he will never get ahead." The Amish feed steers not just to fatten and sell them, but primarily for the manure they produce.

A Compact Community

The Amish like to live as near as possible to the center of their community, where they will be within easy horse-and-buggy distance of the members of the congregation and will be able to rear their children with a minimum of outside influence. Leacock, Salisbury, East Earl, and Upper Leacock Townships contain the greatest concentrations of Amish; here their farm ownership is over 50 per cent. Most of the remaining farms in these townships are owned by Mennonites, Dunkers, Yorkers, Martinites, Wengerites, and other groups of the Plain People. To the uninitiated the eastern part of Lancaster County seems to be one big Amish colony. Scarcely any land is owned by outsiders in the heart of the old Amish communities, so there is little room for the Amish to expand; here land prices have gone as high as $500 an acre. In order to get land the Amish

MARKET DAY IN LANCASTER. The question of the tenderness of his meat is discussed in no uncertain terms by this patriach. The dahlias, too, come from an Amish farm.

are now moving into new areas, settling in Salisbury, Bart, and the upper part of Colerain Townships. Here the run-down farms they bought are beginning to show the results of their farming program. Many have the "Amish Farm" appearance after only three or four years.

As land prices have gone higher in the Amish townships, farming has been intensified. In addition to the labor-consuming tobacco crop, there now are being added potatoes and tomatoes. There is an old saw in Lancaster County about this: "The Amishman raises more tobacco so he can finance more feeders to produce more manure to fertilize the soil so he can grow more tobacco." Nearly all fields have a "truck garden" aspect, and when the ground is turned in the spring, it is the rich black that is dear to any farmer's heart. When the day of tobacco planting arrives, the soil is so pulverized that Pennsylvania Dutch neighbors like to joke that the Amish have their women folk use a flour sieve on the field during the dawn hours. The average size of all farms in Lancaster County is now fifty-six acres, and the average Amishman's farm is close to this figure.

It is not only the intense desire of the Amish people to live within easy horse-and-buggy distance of each other that has made the land values so high. A comparison of their buildings with those of non-Amish neighbors nearby will show that the Amish buildings are several times as extensive. Many fifty-acre farms have buildings that could not be replaced for $40,000. Houses having eighteen to twenty rooms are not unusual among the Old Order Amish. There must be sufficient space downstairs for church services and a separate rear section is usually reserved as *Grossdaudy House*. Here the aging *Grossdaudy and Grossmutter* retire after giving up active farming, usually when the youngest son or daughter marries and sets up housekeeping in the homestead.

The bank-type barn, which the Amish introduced to Lancaster County, has become the standard for Southeastern Pennsylvania and has been widely copied by prosperous farmers throughout the country. Usually a barn is about 80 feet long, 50 feet wide and 50 feet high. An Amishman may have two such barns, a large covered manure-and-straw-storage area, a tobacco barn, silos, chicken houses, milk house, and a tool-and-machine shed. Grey and red are the favorite colors for painting barns and out-buildings.

Houses are often of red brick with green shutters, and a grey painted home with white trim is another much-used combination. The much-publicized story that the Amish paint the front door or gate blue to indicate there is a marriageable daughter within seems to have

e foundation in fact. The Amish are all so well ac-inted that there would be no reason for using such rude method to tell the world of a family affair. As Amish farmer put it, "Blue gates because I have unmarried daughter? I'm no different from you. you adverstise in the paper that you have a daugh- who wants to marry? In the spring I whitewash the ze fence in front of my house. Then it needs some- ng to give it some contrast, so I paint it a nice blue. w do I mix such a nice color? It's with washing ing, like my wife uses, in the white wash."

Economic Life

The Amish have lively competition in the Lancaster unty farming race from Mennonites and other Plain ople, the Pennsylvania German, and the Scotch h, all of whom are quick to adopt progressive agri- tural methods. Artifical insemination was given ex- imental use in Lancaster County soon after Cornell iversity proved its practicability, and today semen m the county's fine livestock is flown to every state the Union. The work of the County Agent, Floyd S. cher, generally known as "Dutch," has made Lan- ter County one of the leaders in the country in the lk-testing and the dairy-herd-improvement move- nt. Amishmen, Mennonites, Pennsylvania Germans, and plain dirt farmers say that the work of "Dutch" Bucher, since he came to Lancaster County in 1913, has been a big factor in building its enviable agricultural record.

According to latest available government figures, Pennsylvania ranks first in the country in the production of cigar leaf tobacco. Of its 67 counties, Lancaster produced 90 per cent, with an average per acre of 1,262 pounds for a total of 18,000 tons. The average price last winter was 33 cents. Here 9 per cent of the state's potatoes were dug. It led the state with 19 per cent of the barley, 9 per cent of the corn, 11 per cent of the winter wheat. It was the leading milk-producing county in the state with 35,640,440 gallons, having a value of eleven and one-half million dollars. There were 454,100 pounds of farm butter made and sold, adding another quarter million dollars to the income from milk. Eggs brought in eight and one-half million dollars. Field crops and fruit had a value slightly over twenty-three million dollars.

Lancaster's union stock-yards, the largest east of Chicago, in 1945 had receipts for 467,223 cattle, hogs, and sheep. The total dollar-volume for the year was $44,760,443.17.

The question that is bound to arise is, "What does

(Continued on page 43.)

SUNDOWN is the time of the day when the farmer likes to take stock of what he has accomplished during the day and what is to be planned for the morrow. Aaron Glick has still many thing he wants to do in improving his farm. But he does everything gradually, because it is better to do without than go into debt.

The present Lower Deer Creek Mennonite Church, built in 1917, seats over 500 people. Located eight miles north-west of Kalona, Iowa, it is near the center of the original Amish Mennonite settlement in Johnson County. The West Union Mennonite Church, north of Wellman, Iowa, and the Sugar Creek Mennonite Church, south of Wayland, Iowa, are built on the same architectural style.

The William Wertz house, one-half mile north of the Lower Deer Creek Church, was built more than ninety years ago. It originally had removable inside partitions to accomodate church services before the Lower Deer Creek Church was built. Wertz, one of the first three Amish Mennonite pioneers in Johnson County, Iowa, settled in 1846 on the farm which still is owned by his granddaughters, the Miller sisters.

A CENTURY IN IOWA

On August 9, 1946, Iowa's largest and oldest Amish Mennonite settlement celebrated its one-hundredth anniversary in an all-day religious service in the East Union Mennonite Church, a few miles north of Kalona.

Although Mennonites had settled in Iowa Territory as early as 1839, the earliest permanent settlement was that founded in southwestern Johnson County, approximately sixteen miles southeast of Iowa City, in the year, 1846.

First Families

In the summer of 1845, Daniel P. Guengerich, of Fairfield County, Ohio, and his half-brother, Jospeh J. Swartzendruber, of Allegany County, Maryland, traveled west to explore the Territory of Iowa. They went by water as far as Keokuk, Iowa, and from there overland to Lee County, where some Amish Mennonites were living at that time. Traveling northwestward, they reached Deer Creek in what was later to be Washington Township, Johnson County. Here they selected their claims, Swartzendruber choosing the Deer Creek hickory grove where his grandson now lives.

In the early part of April, 1846, Daniel P. Guengerich and family, William Wertz and family, and Joseph J. Swartzendruber, members of the Amish church, arrived in Iowa City. While the families waited in Iowa City, the men hunted for

The Upper Deer Creek Amish Mennonite Church was built in 1890, at a cost of $1,300. In 1877 when the Deer Creek congregation had become too large to meet for services in the home of a member, the group divided into the Upper Deer Creek and the Lower Deer Creek congregations. In 1918 the original edifice was altered by the addition of a basement and other improvements.

Previous to 1890 the Lower Deer Creek congregation met in the homes of its members. On August 10, 1890, the first service was held in their new building, constructed during that summer. The first load of sand for the church's foundation was hauled to the site by the writer's Father, John Gingerich. .

e largest industry in the Johnson-Iowa-Washington
y, Iowa, Mennonite commuinty is the Maplecrest Turkey
, Incorporated. Their modern turkey packing plant,
n above, is located in Wellman, Iowa, a town about
miles south of the Lower Deer Creek churches. The
dent and major owner of the organization is A. C.
erich, a member of the Wellman Mennonite Church.

The Lower Deer Creek cemetery is located one-half mile west of the Lower Deer Creek Church. Here many of the pioneers of the Amish Mennonite community are buried. Note the modest tombstones. The first person to die in the community was, however, not buried here but about one-eighth mile east of this location.

IOWA'S OLDEST AMISH MENNONITE SETTLEMENT

BY

MELVIN GINGERICH

porary locations in the country. D. P. Guengerich found a small log cabin near e Joetown, or Amish, is now located; and the William Wertz family moved in with Lambert, who had a log cabin near by.

The men then went to the timber and procured bass wood, from which they made necessary furniture. After doing their planting, Wertz and Swartzendruber walked ubuque, a distance of approximately 125 miles, where they entered their land claims g Deer Creek.

In August, 1846, Jacob Swartzendruber, father of Joseph J. and step-father of . Guengerich, came to Iowa to visit these families and to examine the land. He rded in his notebook his impression of Iowa:

> The soil is very rich black loam, and has no stones or gravel on the fields. The land is timbered and prairie land mixed. The timber and brush lands seem to be the richest. It is cleared off and plowed with a very sharp plow, which cuts the roots as it strikes them. The land raises enormous crops of wheat and corn the first year, without any fertilizers. The wild grasses on the prairies and the sloughs make good hay for the stock, but cattle feed on the prairies all winter unless there is too much snow on the ground.

His neighbors back in Maryland could scarcely believe this story concerning fields ree of stones that sharp steel plows could be used in them. But Swartzendruber

Iome of the Iowa Mennonite School, a parochial high ol built in 1945. During the Summer of 1946 a second ding was constructed. The school is located in a beautiful e across the road south from the Lower Deer Creek rch. Eventually this building is to be an apartment e for the teachers and a larger school building will be .

In the east section of the Johnson County Amish Mennonite settlement there are six Old Order Amish Mennonite churches. These churches have had Sunday School since the seventies, meeting in public school houses for many years. Before World War I several of the churches purchased a building (shown below,) where they have since taken turns in holding their Sunday schools.

also told his Maryland neighbors the disadvantages of Iowa. He said there were bands of roving Indians in that region, who, although friendly, might become hostile at any time. The chief drawback, however, was that everyone was poor. They could not work for wages, and money income was most difficult to secure. Furthermore, at certain times of the year, ague was very prevalent; and although this disease was seldom fatal, it was most annoying.

While Jacob Swartzendruber was visiting in Iowa, the youngest daughter of D. P. Guengerich died. As Swartzendruber was the only Amish minister in the community, he preached the funeral sermon, which was the first sermon by an Amish minister in Johnson County. Soon after this, the entire Guengerich family became ill with fever which lasted until late in the fall. Joseph J. Swartzendruber, contracting the ague, became discouraged and started back for Maryland but stopped in Lee County for some time, where he worked when his health permitted it. After reaching his former home in Maryland, he married and did not return to Iowa until 1856.

The handmade wedding shirt worn by their grandfather, William Wertz, is displayed by the Miller sisters, Kalona, Iowa. Wertz was one of the first three Amish Mennonite settlers in Johnson County, Iowa, locating there in the spring of 1846.

Pioneering

The two Amish families were often discouraged during those first years in Johnson County. Sickness in the Guengerich family during 1846 delayed their plans for the construction of a home, but early in 1847 they bought a claim north of what is now Kalona, in Washington County. On it they erected a log cabin, which to the young son looked more like a stable than a dwelling house. But the cabin was improved from time to time, although for many years on winter mornings, the boys would find their beds covered with snow.

Sickness and misfortune often made these people homesick for the East, but they were so impoverished that they could not have left Iowa had they desired to do so. One year they lost the team and two colts they had brought with them, and the father traded his pocket knife to have his patch of corn plowed. Later they obtained an ox team which they used for many years, even driving them to church services. Often the mother sat by the fireplace with tears in her eyes, but the sons were too young at that time to realize that this was caused by the difficulties and privations of frontier life. But this couple lived to see the day when their first congregation of six members had grown into four churches with a total membership of four hundred.

The William Wertz family continued to live on the tract Wertz had entered at Dubuque in the spring of 1846. He was a blacksmith by trade, and while he was passing through West Liberty, Iowa, on his way to southwestern Johnson County, an attempt was made to have him locate there. However, he had promised his elder, David Zook, of Fairfield County, Ohio, that he and Guengerich would settle in the same neighborhood and attempt to build up a church. As a blacksmith, he had many contacts with the Indians of Iowa. They would often come to his home at meal time, and he would invite them to share the meal with his family. He decided one day to return this visit and appeared at the Indian lodge at their meal time. They invited him to join them in eating their meat stew and courteously urged him to "dip deep and get more dog."

Wertz was an able blacksmith. Before his marriage to Magdalena Gingerich, he made for her a flatiron which was not only serviceable but also beautiful. In 1946 it was still a treasured relic in the possession of one of the Wertz grandchildren. At first Wertz did his blacksmithing by using very small blocks of hickory wood for fuel instead of coal. Later on, coal became available, but when the supply was exhausted, he was not able to procure additional fuel quickly. One time an Indian came to Wertz to have his horse shod, but he replied he was out of coal. The Indian then volunteered to get him a supply and rode off southwestward. In less than an hour, the Indian returned with a sack full of coal. This incident gave rise to a tradition persisting to this day that there is a deposit of coal somewhere in southwestern Johnson County.

The Peter Miller family was the third to move to Johnson County. They came from Knox County, Ohio, in the fall of 1846, and settled a few miles northeast of what is now Kalona. Miller was a brother to Mrs. D. P. Guengerich.

Religious Fellowship

It was several years before these three families were privileged to enjoy regular religious services; but in the fall of 1849 the two Amish elders from Lee County, Joseph Goldsmith, and Christian Schwarzentruber, visited the Johnson County families and conducted church services for them in Guengerich's fourteen-by-sixteen foot log house.

Their church, however, was not organized until the

ring of 1851. By that time there were more than a dozen nish families living in the community and at least enty-seven members were included in the first church ganization. Elder Joseph Goldsmith officiated at these rvices.

With the coming of the Daniel Schoettler family from airfield County, Ohio, in the spring of 1850, the stream steady migration began which in time made the John- n County Amish settlement the largest in the State. ne Benedict Miller and the John Kempf families, from airfield County, Ohio, came in the fall of the same year; ıt during 1851 eleven fami- es came. Among these were reacher Jacob Swartzendru- er and wife and his son rederick and family, from llegany County, Maryland; nd Preacher John Gingerich nd family, his two sons, aniel J. and Christian J., ith their families, and his n-in-law, Henry Stutzman, nd wife, all from Fairfield ounty, Ohio. These six fami- es migrated in May, 1851. he remaining five families rrived in September of that ear. They were Preacher eter Brenneman and family, aac Eash and family, John oth (Rhodes) and family, hn Schlabaugh and wife, nd Jacob P. Guengerich and ife, all from Ohio.

One of the most widely known members of the Johnson County, Iowa, Amish Mennonite community was Samuel D. Guengerich. In January, 1878, he launched the first Amish Mennonite religious periodical published in America, *Der Christliche Jugend-Freund.* The building above later housed his printing press and from it came much literature that influenced Amish Mennonite thought.

Some time before 1863, the congregation had grown o large for services in one dwelling house, and so it as divided into two congregations, which came to be nown as the Deer Creek Church and the Sharon Church. s early as 1870 the Deer Creek district held Sunday chool services. By 1877 the membership in the two hurches had grown so much that division was again ecessary. The Sharon district became North and South haron and the Deer Creek district Upper and Lower eer Creek.

In 1884 Minister Christian Werey took charge of a roup of dissatisfied members in the eastern part of the ttlement. This congregation came to be the East Union ennonite Church. In the western part of the settlement nother progressive group organized the West Union hurch in 1897.

From Amish to Mennonite

Previous to this date, in 1890, the two Deer Creek ngregations erected church edifices and discontinued olding services in their homes. The Upper Deer Creek hurch is now a member of the Conservative Amish ennonite Conference, while the Lower Deer Creek hurch is a member of the Iowa-Nebraska Mennonite Conference. It was in 1921, when the more progressive Amish Mennonite Churches merged with Old Mennonite churches to form district Mennonite conferences, such as the Iowa-Nebraska, that the Lower Deer Creek Church dropped the term "Amish" in its name. The East Union Church and the West Union Church at the same time ceased to be Amish Mennonite churches when they joined in that year the newly formed Iowa-Nebraska Mennonite Conference. Officially it is the Iowa-Nebraska Conference, with neither the word "Amish" or "Mennonite" being used. The Sharon churches have remained members of the Old Order Amish Mennonite group, and in 1946 had six congregations.

In addition to these churches, there are now three Mennonite congregations: in Iowa City, Wellman, and South English. The Mennonite church near South English was originally the center of a separate community, but now the two almost touch, and there is considerable inter-community activity. The churches at Wellman and Iowa City began as mission churches.

In 1946 the community, extending east and west twenty miles and north and south twelve miles, contained at least twenty-five hundred church members.

In the present generation the community has given to the church such well-known leaders as S. C. Yoder, Edward Yoder, Abner Yoder, G. F. Hershberger, Simon Gingerich, and Elmer G. Swartzendruber.

Bender, Brenneman, Gingerich, Hershberger, Hostetler, Miller, Swartzendruber, and Yoder are among the leading family names. These are chiefly descendants of Amish families of original Swiss background who came to eastern United States by way of Germany in the first half of the nineteenth century.

The Swartzendruber family has been prominent in the church life of the settlement during nearly the entire century. Jacob Swartzendruber was ordained bishop of the Johnson County church in 1853, which position he held until his death in 1868. In 1869 his son Joseph J. was ordained bishop of the Deer Creek district. Earlier another son, Frederick, had been ordained deacon and later performed the work of a bishop in the Sharon district. Frederick's son, Jacob F., for many years was the bishop of the Lower Deer Creek Church. Jacob F.'s grandson, A. Lloyd Swartzendruber, is now a minister in the East Union Mennoite Church.

Jacob
A Mennon

B

Jacob T. Gross

It is not generally known that the Hutterian Brethren abandoned the practice of community of goods from 1819 to 1859 while in Russia. This forty-year lapse in an otherwise unbroken chain followed inner decay and ministerial disunity. Largely at the behest of Johann Cornies, the poverty-stricken Brethren were helped to secure land on the Molotschna where a village was established in 1842. Several years later other villages were established. However, it was not until 1859 that Elder Michael Waldner set up a *Bruderhof* of the old order, thus reviving the practice of community of goods. (See the article on the Hutterites in *Mennonite Life,* Vol. I, No. 2.)

Many of the Brethren who had belonged to the *Bruderhof* previous to the time of the break in 1819, failed to re-enter. When many of the Mennonites from Russia began the trek to America during the 1870's, they were joined by the Hutterites from the *Bruderhof* as well as by many who were no longer members but had the same ethnic and cultural background. The result is that there are at least ten Mennonite churches in South Dakota with membership lists comprised almost entirely of people with the same general ethnical and cultural background but no organic connection with the *Bruderhof.* All live on farms of their own or else have entered various other vocations. Most of them are good farmers, and not a few have become successful business and professional men.

The Gross Family

One of the men who has made rapid strides in the business world is Jacob T. Gross. "Jake," as he is best known to his many friends, was born near Freeman on January 8, 1890. He was the oldest in a family of nine children. His father Joseph, born in Russia, was seven years old when he came to America with his parents in the 1870's. During the early 90's when there was considerable rural unrest in America and one out of every three farms in South Dakota was mortgaged, the elder Gross moved to Canada with his family. There in Manitoba, near Yorkton, he settled on cheap land, built a sod house, and hoped for a better turn of fortune. However, after seven years of meager crops and several failures, he moved back to Dakota. After several years on the farm, he moved into Freeman and for many years worked for John Gross, who operated a nursery and had other business interests in Freeman.

"Jake" Begins

Meanwhile young Jake was growing up. Even before completion of the eighth grade (which was to be the extent of his formal training), he too started to work in the John Gross nursery. Around the turn of the century Jacob J. Mendel launched a weekly paper—*The Freeman Courier*—besides operating an independent telephone company. He was scouting around for a young man to aid him in his two ventures. One day he chanced to meet John Gross, the nursery man, and casually asked if he did not know of a good young man who might be available for the printshop job. John suggested that Joe Gross had a "good boy," who might be just what he wanted. Jacob Mendel soon found young Jake, offered him $30 a month, and set him to work setting type in his shop.

Attending a Poultry Clinic

)SS

essman

It was hard work for this lad f fourteen. As soon as the type vas set for the paper each week, Mendel sent Jake out to fix tele-hone lines. From seven to nine 'clock each evening he sat at he switchboard. To climax it ll, a cot was provided for him n the exchange office; he also erved as night clerk in the vent someone wanted to get a all through to the local doctor. I really worked twenty-four ours in those days," was Jake's omment when he reminisced bout it recently. The pay was ater raised to $40 a month. After eight years of strenuous vork, an opportunity arose to uy grain for one Michael K. Hofer, who was operating a grain elevator in Freeman. The salary was better, but still only $60 a month. However, the hours of work were more agreeable. This job asted about three years.

Main Office at Freeman. Jacob T. Gross, daughter Bernice, and Sister Lydia (Office Manager).

Meanwhile, normal developments were taking their ourse, and the young man at the age of 23 took unto imself a helpmate, comely Bertha Groves, of good Pennsylvania Dutch and Irish stock. This was in 1913.

Own Business

That year Jake launched out on a business of his wn. On small savings and borrowed money he organized cream-and-poultry plant. He established connections vith the Hanford Produce Company, of Sioux City, Iowa, nd bought cream, poultry, and eggs. He realized that either Freeman nor any of the neighboring towns had a reamery for the production of butter. Thanks to war demands, prices were then on the ascendency and Jake rranged to manufacture butter. He bought a 60-pound apacity churn and began operations on a small scale. Soon neighboring towns began to demand his butter and a larger churn became necessary. This was soon forthcoming—this time a 500-pound capacity. During one of the years when he was producing considerable butter he took a sample of his product to the South Dakota State Fair, held annually at Huron. Here he won the coveted blue ribbon, a distinction for this novice in the industry! The poultry-and-creamery business continued with increasing success until 1929, when he sold the creamery to the Farmers Co-operative Association.

One Million Chicks

Meanwhile, however, he had sensed new developments in the poultry business. More and more farmers were turning to commercialized hatcheries for their chicks. There was no hatchery in Freeman, nor in any of the neighboring towns for that matter. He now turned his attention to the hatching business. Two hatcheries were started in 1929, one at Freeman and one at Marion—50,000- and 30,000-egg capacity, respectively. Two years later he launched two more—Armour and Menno—and the following year an additional two—Wagner and Yankton. He still operates all six of these hatchieries, which have an average capacity of 50,000 eggs. In the meantime

Freeman Hatchery

240-acre Poultry Improvement Farm.

he helped his two brothers organize five additional hatcheries. Thus, the three brothers operate eleven hatcheries, although they are not in partnership; each owns a small chain of hatcheries. For years, the average hatch per year for the three chains has been a million chicks. Of this grand total of a million, Jake's six hatcheries produce annually about 600,000 chicks. He specializes in White Leghorns, New Hampshire Reds, and White Rocks. All eggs used for hatching are carefully selected from culled and blood-tested farm flocks. Owners of the flocks receive about 12 cents premium above market price for their eggs.

To maintain the six hatcheries, Gross employs about a dozen men the year-round and meets a monthly payroll of over a $1,000. He operates a fleet of eight trucks.

Partly for commercial purposes and partly as a hobby, he operates a 240-acre Poultry Improvement Farm. Here one finds a strictly modern Jamesway, six room, round-roof poultry house with heating system. The house capacity is 1,200 layers, and it usually is filled to capacity.

Gross is an ardent believer in good, wholesome competition. He keeps his workers abreast of progress by sending them to poultry clinics each year. He himself is a regular attendant at the International Baby Chick Association and one year served as president of the South Dakota Baby Chick Association. He keeps close tab on his hatcheries by visiting each of them at least twice a week. During the "off" season his men are occupied with services connected with the poultry industry—culling, vaccinating, buying poultry, and selling feeds.

Gross does not look for a big boom in the poultry business in the immediate years ahead. He rather feels that the peak has been reached in the industry and expects it to level off where it is at present, allowing, of course, for minor fluctuations. He feels, too, that it is not likely that prices will again sink to the level of the depression of the 30's.

Home and Church

Jake has three children; one girl died at the age of ten. While he himself had little time for formal training beyond the eighth grade, he is a firm believer in education. All of his children have finished high school and two have gone beyond high school. Bernice had one year of college and has taught for a number of years. Arlene, the youngest, married shortly after she finished high school; and her husband, David Hofer, manages one of the six hatcheries. Harold, the oldest, has several graduate degrees and serves now as dean of Freeman Junior College.

Gross has been an active member of the Bethany Church, of Freeman, for many years, serving as a trustee of the church for the last twenty-five years. He is public-spirited, interested in community development, a member of the Old People's Home Committee, for many years a member of the public school board, and a good friend of Freeman Junior College. He says he is too busy for any hobbies aside from his regular work. He does not hunt or fish, although he admits some interest in a good ball game. His credit in business is good—and well it might be, for there are ample resources—thanks to good business sense and hard work.

A Moses of Our Day

Julius Kliewer, a Mennonite from Russia, was an outstanding leader of displaced Mennonites. Accompanied by 316 refugees from an UNRRA camp near Munich he made a daring trip to the border of Holland with the ultimate goal of some day reaching America. Being refused entry into Holland, he and his group had to return. Always active for his people, he was recently killed in an accident near Karlsruhe. Like Moses he was not privileged to reach the "promised" land. On the picture are Mr. and Mrs. Kliewer, Robert Goering, and Jessie Brown.

Spiritual Reconstruction

BY C. NIJDAM

(Editor's Note.—The *Algemeene Doopsgezinde Socie-* is the conference that represents all Mennonite con-gations of The Netherlands. It was founded in 1811 the primary purpose of providing the congregations h trained ministers and giving financial aid to smaller dy churches. The example of the *Algemeene Doopsge-de Societeit* has influenced Mennonites of other coun-es to organize in a similar way.

The following is the address that was delivered by the airman of the *Algemeene Doopsgezinde Societeit,* C. jdam, at its annual meeting on June 20, 1946. This dress may have far-reaching significance and reveals e impact that World War I and II have made on e Mennonite brotherhood in Holland and the problems ich it confronts. The annual meeting was unique, also, ce it was attended by the American representatives, r. Ed. G. Kaufman and Dr. E. E. Miller. Only a few eks after this significant meeting, the beloved chairman the *Algemeene Doopsgezinde Societeit,* C. Nijdam, was lled to his reward. We are grateful to Dr. H. Craandijk, e secretary of the *Algemeene Doopsgezinde Societeit,* o translated this address and wrote "In Memoriam— Nijdam," submitting them to us for publication.)

* * *

Under the subject, "Reconstruction," I have tried eviously to indicate some conditions which demanded r attention during the period since October, 1945. To-ght, however, I prefer to speak to you—for a moment of reconstruction in a different sense than I did here-fore. Some years ago, Professor Kraamer wrote a book, lled *The Christian Message in a Non-Christian World.* is a book that deals with missions. By the phrase on-Christian world" we think of the heathen world; t it has become clear to many of us during the last ars that the heathen world is not only found in the terior of Africa, where Albert Schweitzer built his spital in the jungle; but that this world may also be und in our immediate neighborhood. In the country here Goethe called himself a great heathen, many have the last decade claimed that title with grim earnest-ss. Yes, in all countries of Western Europe where ristianity is preached and adhered to, it is also fought d rejected; so that we may also speak of ourselves as ving in a non-Christian world.

Looking Back

There was a time when this was different—a time hen not only the Church was Christian but also the ate, science, art, and the whole cultural life of man-kind. These times lie far behind us. The Renaissance and humanism introduced a new era. This was followed by the *Aufklaerung* in the eighteenth century, and the idealism and materialism of the nineteenth. Thus, our culture was secularized. Those who saw the exhibition, from Van Eyck to Rubens, and compared the earlier painters with those of the seventeenth century had a clear picture of this process. We find this development in the history of Christian culture everywhere.

For a long time we rejoiced in this change, thinking it was progress. We spoke of "evolution," "enlightenment" and "development of high values which before were hidden." We were optimistic and had much courage throughout the centuries. Then, the second World War followed the first, and we feel now that we have experienced only the initial sorrows of what awaits us as painted in apocalyptic colors in the eschatalogical chapters of the Gospel. Thus, our optimism faded and passed away. Within one generation we have lost the habit of speaking of evolution and progress. We have tested Renaissance, humanism, *Aufklaerung,* idealism, and materialism at their face value; and we have gained the insight that we should at least try to make the Church Christian once more.

The Church Must Speak

Apart from the question as to whether this may be possible again with science, art, and other forms of culture, the Church must speak. The Church should have a voice to spread its testimony over the world. This conviction became strong during World War II when the various churches of all denominations found contact in the *Interkerkelijk Overleg* (I. K. O.). Naturally, the Reformed Church—by far the largest—took the lead. This church reorganized during the years of war.

It appears that these influences made deep impressions on our Mennonites. Among us, the longing awoke that the *Algemeene Doopsgezinde Societeit* might provide leadership. This past year it was decided that the president should be freed from his ministerial duties to devote himself to this task. Also, at the meeting of our ministers on May 15, 1946, a motion was carried that the committee of the *Algemeene Doopsgezinde Societeit* should give spiritual guidance to the brotherhood and its ministers. All present at this meeting stood up from their seats, thus attesting their support to this measure. This motion was a remarkable action. Were there any independent Mennonite ministers who were too proud of their freedom to speak and act exactly as they thought fit

and without giving account to a body? Were these the autonomous colleagues who were convinced that they, themselves, were informed and needed not accept the advice of any other person as to their creed and preaching? Yes, they were! They asked seriously and respectfully that spiritual guidance be offered them as they no longer knew how to preach and to act. I am under the impression that the need must have become great, that a thing like that could happen.

The Great Change

As a result of the meeting on May 1, a survey was conducted among the ministers on the question of spiritual guidance. The result of this survey was made known this afternoon, and I may simply state that against nine negative reactions there were forty positive. We can imagine ourselves standing on the threshold of a fundamental revolution in our brotherhood. In former times the leading figures in the *Algemeene Doopsgezinde Societeit* were the treasurers. Those who applied to our central organization came mostly about financial problems. For the average Mennonite in the nineteenth century, there radiated around the *Societeit* a nimbus of fantastic wealth. Who asked for spiritual guidance in that time? Nobody thought of that, and certainly not the ministers educated at our seminary. They went through life self-confident that they had found the right way for themselves. They did not concern themeslves about these other problems. By the clear insight gained in the time of their studies, they had them all solved.

The situation has fully changed. The *Algemeene Doopsgezinde Societeit,* which for ten decades has given financial help to the congregations, is now asking continually for contributions. From the ranks of the brotherhood there sounds the demand for information on problems of a spiritual character. Thus, a program of reconstruction is sought from the *A. D. S.* Originally, it was only a combination of a number of congregations with a limited purpose. It founded a seminary for the education of the ministers and supported the congregations in order that they might provide adequate salaries. In this limited way, through the seminary, it gave spiritual guidance from the beginning. But this was done with the greatest restrictions. Those who had completed the studies at the seminary only consulted the *A. D. S.* thereafter in connection with their yearly salaries.

With regard to the organizational side the *A. D. S.* was limited to the inevitable *unicunum.* Autonomy was the idea that from the beginning was written on the charter—autonomy for each congregation and for each single member. Our fathers would never have thought of drafting articles of creed or of ever giving modest direction, as was recently done by our Amsterdam minsters. Yet, the *A. D. S.* could not change at that time, due to powerful individualism; but that time is speeding to an end, and the era of socialism is being initiated hesitatingly with the preservation of the original form of our organization. However, it is expected that the *A. D. S.* will have a voice—like the Synod of the Dutch Reformed Church—and will give testimony of the Christian faith. The era of neutrality is gone. This is true of the state and the school, but also of the Church. The *A. D. S.* has seen the signs of our time and has recognized the role she must play. The year that lies behind us has already proved this.

Looking Forward

In order to give her witness, the *Algemeene Doopsgezinde Societeit* first of all needs a mouthpiece. At the meeting in September, 1945, it was decided to promote the publication of a general Mennonite weekly magazine that would reach all members of the brotherhood. The publication of such a periodical proved to be a matter of some difficulty. The co-operation of the authorities was not easily obtained. With perseverance and tact, however, all obstacles were eventually overcome. We hope that this weekly publication will appear in the coming autumn.

Besides all this, the machinery of the administration of the *A. D. S.* will need to be reconstructed. The annual meeting has always been the time when matters pertaining to governing the *A. D. S.* were decided. Decisions on matters which arise some weeks after one of these meetings sometimes have to wait for nearly a year. Such procedure is no longer in accordance with the tempo of present-day life. For this reason, the by-laws of the *A. D. S.* provided for a body to make decisions on matters which occur between meetings and which require speed. It happens that this body, called *Dagelijksch Bestuur,* meets monthly; but the agenda is often so overcrowded that the meeting requires the afternoon as well as the evening, and it may even be prolonged until after midnight.

Spiritual Guidance

The annual meeting has taken on the character of a gathering of deputies. If the *Algemeene Doopsgezinde Societeit* is to give religious guidance, this must in the main come from the *Dagelijksch Bestuur.* This committee maintaining its financial experts, which are indispensable, will have to be extended by members having the capacity for giving guidance in spiritual problems. Since 1941, the committee is advised by a special committee for spiritual interests. After the reorganization of the *Dagelijksch Bestuur,* this latter committee has for the greater part lost its reason for existence, but could be maintained in order to keep up contact with the whole brotherhood.

If the *Dagelijksch Bestuur* is to accomplish its task in a proper way, it cannot be without an "office." Next to the president, a permanent secretary will be required, who deals with the spiritual work. The costs involved by the organization of this office must be borne by the congregations. The proposed amendments will provide a better system of contributions, and if the congregations

willing to increase contributions, this will be the way to comply with their wishes that more spiritual dance be given. Such guidance was especially asked by the younger ministers among us. Soon, thereafter, students in their conference made the question of nority a point of their discussions. The value of autoy has depreciated. A generation of people has arisen know other modes and requirements.

The Young People

It is, therefore, that our young people deserve our interest. We may not keep neutral when they are cerned. We must reach our young people with our imony. They will be won by other influences. Thus, education of our ministers has to be brought up-to-e; and we need to demand courses in pedagogy, chology, and sociology. Besides, we have to consider ether an education for youth leaders should be started. In other circles, this question has already been anered in the affirmative. The Reformed Church has ablished an institute at Driebergen; other groups have iated youth-guidance camps. If the *Algemeene Doopsinde Societeit* is to give spiritual guidance, we may stay behind. Where others have shown the way, we st follow. The future of our congregations is conned. Therefore, our committee has appointed a *Jeugdd* to study all problems of youth—it has been given advisory, informative, and stimulating task.

Spiritual work in our brotherhood was done through more than twenty-five years by the *Vereeniging voor meentedagen* in its center at Elspeet. Those who read programs of conferences, youth-days, and camps for s summer, will be under the impression that really ch is being done and offered. Surely, our church in s respect is not less active than other churches—but s may be said for the first time. All this work thus far was done separately from the *A. D. S.* We recommend that this task be brought within the organization of the *A. D. S.*, now that it is destined to become more and more the center of spiritual life. The same may be said of the *Zending Vereeniging* ("Mission Association"). The Church must no longer stand apart from religious work and problems, but instead must stimulate and guide them as much as is in her power. We must accept the challenge. All forces must be brought together in order to make the Christian message effective in this secularized world.

In Conclusion

If I may terminate and summarize my arguments, I repeat that we live in a world that is out of joint, that is in great need, that is under the shadows of a threatening future. We have to be realists in regard to the times; no one can live on illusions. What can keep us standing upright? Only the Faith—the Faith in Jesus Christ, to whom the Apostle Peter said: "Thou hast the words of eternal life," who Himself promised His disciples, "Lo, I am with you always, even unto the end of the world." Believe in Him who witnessed of His Father, that He loves this world despite everything and does not want to judge it but save it. Of that creed we have to witness by our words. We must not be ashamed of our creed. We also have to witness by our deeds. The latter is of more importance. Like other churches, we have to build on the foundation which was laid. So Paul pronounced; so Menno Simons professed. May we all see it as a great task in the present day!

Indeed, we need not be dejected. Let us, in this meeting join our young people, who sing with conviction, "We've a Story to Tell to the Nations." The Gospel is full of action. May we, then, decide to undertake much work for the future in the service of Him who said, "Be of good cheer, I have overcome the world."

In Memoriam -- Cornelis Nijdam

BY H. CRAANDIJK

Cornelis Nijdam, chairman of the *Algemeene Doopsinde Societeit,* passed away August 13, 1946, about ee weeks after he had delivered the above address. Dutch Mennonites were stricken by this event. Only ear before, the chairmanship had been entrusted to n, and a new era in the history of the *Algemeene opsgezinde Societeit* had been initiated. Until then chairman, chosen for a period of five years, comed his work as pastor of a church with the duties of s office. F. H. Pasma, predecessor of C. Nijdam, pastor in the province of Friesland, must have felt difficulties of fulfilling the steadily increasing tasks the chairman of the *A. D. S.* with its headquarters in Amsterdam and the routine activities of his pastorate in Friesland.

In 1945 it was decided that the chairman of the *A. D. S.* should devote his full time to this office, C. Nijdam being the first to be elected to this position. Having held a number of pastorates, including that of Amsteradm, having been a member of the *A. D. S.*, and having taken an active part in various activities of our brotherhood, he was well known. He was closely connected with our Mission Association and such vital associations as the *Gemeentedagbeweging* with its centers in Elspeet and Schoorl where in Bible conferences and youth meetings our church life was revitalized. The authority and

confidence that he had acquired in these various channels of service guaranteed that the leadership of the *A. D. S.* was entrusted to a man well qualified for this difficult and significant task.

These were not the only considerations, however, that led to his appointment. Nijdam had the natural ability to make friends and keep them. Not that he did not stand for his principles, or that he would sacrifice them in favor of personal contacts; but he was *fortiter in re, suaviter in modo* ("mightily in deed, gently in manner"). He was able to see things with a long-range view, to build his plans on principles and was moved and carried by the strength of his faith. He tried to build the Kingdom of God, and his deeds were inspired by his conviction that he was a servant of the Lord and his brethren. I felt this strongly during the time when I had the pleasure of sharing his work. Without vanity, and without any attempt to put himself forward, he worked untiringly with an iron will on the new and heavy task of leading the brotherhood through all the problems and difficulties of the post-war period. The above address which Nijdam gave at the *A. D. S.* meeting reveals best his views and illustrates his noble character.

During a period of one year, only the beginning of our program could be accomplished; and the work may be only preparatory. Nevertheless, Nijdam's part in it is most significant, and it will be hard to replace him. We must acquiesce in the decision of the Lord and find our consolation in the conviction that his sudden passing may have prevented a greater sorrow that would have resulted from a broken body which might have forced his active mind into inactivity. We will miss Nijdam as a friend, as a Christian, and as a spiritual leader.

Mid-Winter Letters. . .

Continued from page 16

says. And though the spiritual fire that once burned so many centuries in the heart of cultural Italy is long since ashes, at least the great masterful remains are there . . . Genoa is ashes, Turin, Milan, Naples . . . . One can feel so impotent and futile sitting here upon a mountain far from the deathcry of comrades and civilizations. It is almost unbearable sometimes.

It was jolly that you could see the great Gertrude Lawrence. Wish I could have been your escort with dinner at the old Sewickley Inn beforehand . . . .I got to thinking—it would be good to hear you sing again, with J—— at the piano, and Rev. E—— with his incomparable stories for intermission.

To a Graduate Student

So frequently now I think of the days of a year ago—the delightful Sunday evenings with Dr. A—— and your family, our hosts of friends, the meetings of the Group, the Christmas concerts, the carolling exhibitions, skating at Silver Lake, the snowy weekend outings nearby West Chester . . . A hundred such visions are tumbling around in my head.

. . . . . December 7, 1941 . . . I think I sang with the Market Square choir that morning, and early in the afternoon when I called for you and you weren't ready as usual, I played some Mozart records and looked at the *Times*. And then the ride to Hanover, through snow flurries, to hear the tremendously breathing harmonics and weighed counterpoint of the Bach concert, the Passacaglia, the St. Anne Fugue, through it all the moments of Bach's wonderful tenderness, the cries of pathos, anguish, jubilation, mercy, breathless adoration . . . . When we returned that evening, we found that that darkness, which had already engulfed most of the earth, had at last descended upon our world. Storm was over the land.

. . . . December 7, 1942 . . . And still the storm rages, and the cries of anguish rise out of the blackened earth . . . . And here I am in the wilderness, on a mountaintop like Zarathustra, with still the hope that I too may sometime go down to the cities of men, to the mad fury of the storm . . . . Looking through my window, through the arabesque tracery of the icicles from the eaves, and the hushed falling of the snow, one can see the great stately pines and firs and tamaracks, laden white with winter, faintly tinted with evening (the strange flesh-rose color). Beyond are the peaks, vast thrusts of rock to skyward, and below runs the swift river freighted with the drainage of glaciers. A man needs the wilderness, the purging of the clean air and the scourge of the whirlwind that rises in the Canadian north. But I keep thinking of those friends in the machine gun nests and the crumbled cities . . . . You may not believe it, it is almost maddening to think these thoughts.

To an ex-Mennonite

Lately I have been installed as charge d'affaires of our camp hospital or infirmary, and a minor epidemic of flu has filled our humble 7-bed hospital to capacity, with a number of others remaining in the barracks. For a while I worked steadily from six in the morning until ten at night or later, and of course am on call at all hours. Besides caring for the sick, I am also giving the whole infirmary a complete cleaning, taking care of the fires, and decorating the place a little with Currier and Ives prints and a few Christmas decorations. We are going to have a neat cheery little place after a bit.

I like this very much. Of course, what appeals to me is dealing intimately with the fellows. The actual work of caring for the ill and wounded (and every day almost we have some case of wounds acquired in the forest) is inspiring, even though I know very little about all this business. It's surprising, though, how much faith the boys have in someone who shows interest and concern about them.

ou should see my little private cubbyhole here at nfirmary. Let's say we are having coffee here, as we so often in the past. Of course, the first thing you'd s to look at the little bookshelf; you'll see some s on medicine, a splendid edition of the Bible, the s of Shaw and O'Neill, a volume of Freud's studies sycho-pathology, the Nature Encyclopedia, several mnes of Goethe, a book of maps, the letters of William gh Moody, the poet. My desk is scarred and time-n, but above it are two Currier and Ives prints ng the season and a small etching from a friend. veen the two small windows hang my shoe skates, era, field glasses, and large beautiful color reproduc- of Salvator Dali's strange and wonderful "Nativity New World."

To the Writer's Parents

he wonderful things all of you sent helped greatly nake my holidays very merry. I thought of all of over the holidays, and, of course, greatly missed I think this is only the third Christmas we weren't ther, but all in all this Christmas, nevertheless, nt very much to me. Day before Christmas, while s in Kalispell on camp business, I got word that a d of mine was very severely burnt in an explosion project just outside of camp, so I spent that after- in the Kalispell hospital with him. It was awful to him in such misery and pain, though doped heavily morphine; and the tragedy of those pained eyes is, barely discernible through the bandages, still ers . . . . . Well, we must all be doped with drugs, spiritual kind, I suppose, to keep the pain of our ld from crippling us, while the fever still flames . . . . . .

On Christmas Eve J——'s male choir gave its concert, mostly carols, and did a good job. On one the numbers I sang the solo with humming choir mpaniment. K—— read the Christmas story from Luke's account, which is always most beautiful and lling. After the program, K—— and I took a long litative walk in the new-fallen snow, for the night very bright and clear and crisp. By the time the n had lighted Apgar Mountain I was back in the rmary helping poor old J——, a wise and rare-witted ish boy, making the best of a Christmas Eve in bed. He will be ill for many weeks yet, but even he was as wise and witty as ever, so chipper I had varn him against sneaking out to smoke a Christmas r and beat him at a game of chess. At eleven I mbled a band of twenty-five carollers on a jaunt ugh the forest to Belton and Park headquarters, re we sang to the lighted cabins. Everybody liked one weatherbeaten old railroader, already well oiled cups of cheer, stood outside in shirtsleeves begging to sing more and offering to set up the whole gang. as sorry we had to refuse, but he cheered up again n we sang some more.

Christmas morning I opened all the packages—the books, the knife, the scarfs, the wonderful lumber-jacket, the smokes, not to mention the cheeses! The Roquefort is the best I've ever had, and the *Lieder-kranz,* as you know, is a special favorite of mine. O yes, the ski pajamas; I'll need them now in this weather. Also fine packages came from E——, P——, and you remember R——, and some of the relatives around Philadelphia, and others. To one so far away from all of you, you can just imagine what a lift this gave me.

To a School Teacher

. . . . . Well, the long days creep on. The skies are leaden and grey week after week, and the cold desolation of the mountains covered with white snow and sheets of ice brings a continuum of time to the heart. . . . . Yet, now and then, the evening skies will break toward the west, and the clouds over the peaks to the north will lift, and suddenly in the quiet moment of evening, the whole earth will blaze with light, and the snow will be suffused with a warm and almost tender glow. Mt. Longfellow, rising nearly ten thousand feet near the base of the jewel-like lake, is then aflame with the glory of the evening sun, and the great peaks further north are like visions of strange-robed giants marching down from heaven . . . . . The enchanted hour passes into an unearthly blue, and the angels finish their singing, and night stalks darkly forth with a mantle of cold and sadness, and the sheathed mystery of time and the ancient tragedies of earth and men.

The long interminable days spin their strange web, and the hours are dark and often meaningless, and the spirit dull and clouded. But sometimes, in the muted moments of night, or even in the enfolding greyness of day, while I look upon the dark green sentinels of the forest outside my window so imperturbable and passionless, the song descends and the dreary hush of the heart is broken by the sudden sharp gatherings of harmonies, and the spirit is suffused with light, and the character of life becomes a living transparency freighted with the passion and tragedy and mad glory of these our years, and the memories and hidden legends of the race; the vast panoply of the stars sings as in the early morning, and the mad adventure of the earth is a living translucence. And Memory is a valley of flowers, a village, a country church, a gleaming Babylon like a shimmering mirage, and a golden city, and the strong song of peace rising like an earth tremor, and an endless line of broken men pulling the shaft of a temple, and the tender love of all . . . . . But the moments flushed with song and memory are soon washed again by the grey sea of time, and the giants in the earth creep back to hidden coves, and night stalks darkly forth with his mantle.

And yet the moments of light are proof abundant of faith in some good destiny, which out of this welter will blossom in the unspun reaches of time . . . . And, of course, you understand.

Location of Mennonite Settlements in Brazil and Paraguay

Mennonites in Brazil . . .

BY PETER KLASSEN

IS my purpose here to tell of the youngest child of ıe worldwide Mennonite family—the Mennonites in . This "child" is now sixteen years of age. The group of thirty-three families, one hundred and persons, arrived here in the early days of ary, 1930. Our leader was Heinrich Martins. These es were a small part of those who left their home, in night and darkness, to congregate at Moscow work for their emigration from Russia in the ıcr and fall of 1929. They took this step for the of their children and their faith. The story of the e of these homeless people is generally known, and only be mentioned here. How gladly would all of number have entered Canada at that time! But oors of that favored land were closed. So the flow ıigration was directed to Paraguay and Brazil. Of al of five thousand souls in that group, only one and succeeded in entering Canada.

The Settlements

or a homesteading territory for these newly-arrived ıonites the province of Santa Catharina was selected gh the co-operation of the German and Brazilian governments. This province belonged to the Hanseatic Colonization Board. The historians of the future will tell whether this was the right choice. This much we know: the majority of the families who settled there in the years from 1930 to 1934 did not take a permanent foothold; but moved upward to the hill country of the neighboring province, Parana, near the capitol city, Curitiba.

So today we have two settlements to consider: the one is the mother-colony on the Krauel River, which we always call Witmarsum; the other is Curitiba. In addition to that, a large number of families were moved about thirty kilometers from Witmarsum and were settled on the hillside of Stoltz-Plateau. In the year 1940 this group numbered one hundred and four families. By 1934 the settlers began to leave Stoltz-Plateau, so that today there are only ten of these families left, and they are still connected with Witmarsum. (One kilometer equals two-thirds of a mile.) Single persons and single families are scattered in the towns of Blumenau, S. Paulo, Rio de Janerio, and elsewhere. But the two colonies I mentioned first are more or less closed. I have no accurate statistics at hand, but I think I can

From the steppes to the primeval forest of Brazil (1930)

safely say that Witmarsum, together with Stoltz-Plateau, has one hundred and five families; Curitiba has two hundred; and the outlying districts have about fifty families.

A Difficult Beginning

The first thing to do at Witmarsum was to cut down the forest and clear the ground for homesteading. Conditions here were very different from the steppes of Russia. Everyone will understand that the work brought great dissappointment, much sweat, and tears. The farmers who were used to harvesting their wheat and other grains on broad, level prairies had to plant their corn and other crops on the hilly slopes, between trees and tree stumps, with hoe in hand. Then there was the total lack of means that first year. The first aid came from Germany and Holland. Also the Mennonites of North America took part. However, they assumed more responsibility for the settlement in Paraguay. So it is quite natural that the North American Mennonites are less acquainted with the Brazilian settlement than with the Paraguayan.

Cooperativa Agricola

Through well-laid plans the settlers in those first years were supplied with food and tools for farming, until they were able to stand on their own—some sooner, others later. Toward the end of the first settlement-year a farmers' co-operative was organized, the *Sociedade Cooperativa Agricola Witmarsum*. Every family was to be a member of this co-operative. The brethren of Holland advanced the cost price of a saw-mill, a flour mill, and two stores. The first manager, Heinrich H. Loewen, of Gruenfeld, South Russia, kept this position for seven years; he had to be original and resourceful to overcome the many difficulties of the pioneer period. Gradually the co-operative grew to a creditable business concern, which gives definite advantages to the individual families. The blessings that the co-operative has brought and still brings to the settlement are best seen when one compares it with the un-organized colonists, who are left to their own fate, and often throw themselves into the arms of the *vendists*, the private business men, to obtain credit. Many have been ruined in this way. The co-operative has saved our settlers from such a fate.

Making a Living

The main crops in Witmarsum are corn, aipin (Manioka), and other tuberous fruits. There is a large starch factory in Witmarsum, belonging to the co-operative, which makes starch out of aipin. This fruit is very high in starch content. The Curitiba community is better equipped for milk production, so there the first concern is fodder for cattle. They raise corn, wheat, rye, and various grasses, but all for green fodder; of course

The home of Dentist Hans Klassen at Witmarsum

arrival of the "Harbin" Mennonites who came from Russia via Manchuria.

Arrival of the first transport at Stoltz-Plateau, June 21, 1930

daughters of Elder Johannes Janzen help to clear the forest.

The Witmarsum saw-mill

first building at Stoltz-Plateau, made mainly of palm leaves.

The first oven in the primeval forest

The first funeral of the new settlement

Wedding at Curitiba

The dedication of the school erected in honor of B. H. Unruh

Zentralschule at Witmarsum
Students are leveling the athletic field.

The home of H. H. Loewen at Witmarsum

The hospital and the home of Dr. Peter Dyck at Witmarsum.

covered wagon is ready for a trip from Stoltz-Plateau
o Curitiba, where J. Riediger expects to be more
successful in making a living.

Dwelling place and barn under one roof belonging to
A. Dyck, Curitiba.

Home of Peter Klassen, writer of this article

Dwelling place and barn of David Toews

Mennonites deliver milk in Curtiba

Mr. and Mrs. J. Unger are ready to drive to church on the
typical "*chareta.*"

dairying also requires much concentrate, such as wheat meal or cottonseed meal, linseed meal, corn meal, and other substances. These are expensive. By hard work and a surprising resourcefulness, the Mennonites in both places, Witmarsum and Curitiba, attained a certain degree of prosperity in a comparatively short time. At least, many of them have a comfortable living; and there are few who live from hand to mouth, or who suffer want. Most of the Mennonites in Curitiba are dairymen. It is now a city in its blossoming period, with a population of 125,000; and three-fourths of the milk demand is supplied by the Mennonites. Others are employed in factories and business places. A comparatively high percentage of our people have their own business or work shop. Wood-working heads the list. One is surprised in what a short time this adaption and conformity to such entirely new circumstances could be made. Here we should add that the Portuguese language also had to be learned. Needless to say, the older ones among us, with few exceptions, will not learn the language, nor will we ever feel quite at home here.

A teachers conference. (On the porch from left to right: D. Enns, Johannes Janzen, Alexander Rosenfeld, J. Schellenberg, K. Janzen, P. Klassen. Bottom: Hans Klassen, K. Funk, Hans Janzen.)

Education

And now about our schools: I regret there is not much to say about them. In recent years they have been taken from us. In the early years our schools sprang up rapidly, one after another. For a while we also rejoiced over our secondary school, or *Zentral* school, as we called it in Russia. The teachers had had their training and practice largely in Russia. Naturally, both languages were taught. We, as teachers, took the state examinations in the Portuguese language, to meet all the requirements. But in the year 1938 our schools ceased to be ours. They became state schools, and the teachers had to be native Brazilians; nothing but Portuguese was allowed to be taught in the elementary schools. The school buildings still belong to us. The government is renting them from us. The teachers are appointed for us, and have no contact with our community. We are not allowed to teach our own language after the pattern of the Canadian week-end schools. In Curitiba many Mennonite children—possibly eighty or one hundred this year—attended the town schools; others go to the large Catholic private schools, which keep the boys and girls separated. These schools are the best in town. We cannot have our private schools, because our teachers, having been born abroad, are not native Brazilians. It is not easy for us to give up completely the educational control, especially since we have very able pedagogical talent of our own. I would like to name, for example: Jacob Schellenberg, Johannes Janzen (formerly Turkestan), David Enns (formerly Ufa and Molotschna, who died in 1939), H. H. Loewen (formerly Einlage, Gruenfeld, and other places), H. Berg, and others. Compared to our sister-settlements of Mennonites in other parts of the world, we feel a definite handicap as far as schools are concerned.

Religious Life

In the religious area we feel this handicap also. Until four years ago we had our worship service, as had been customary, in the German language. Since then the law has been enforced that only the Portuguese is to be used in church services. We hardly knew how to conduct our church services, since we had been in the country but a few years; and only our children and young people could speak the native language. We were not familiar with the Portuguese Bible. For some time we had no church services whatever, except that at weddings and funerals we had short ceremonies in Portuguese, led by the author of these lines. But in April 1943, we received permission from the government to explain the Scripture text in the Low German language as a supplement to the service in Portuguese. This was allowed for the sake of our old people. The fact that Low German became the church language is unique in the four hundred years of the existence of Mennonitism. We appreciate this consideration of the government very much.

The two Mennonite branches represented here—the Mennonite Church and the Mennonite Brethren Church —always have their services together, at both places, Curitiba and Witmarsum. It is unthinkable that we should have separate services. Only the monthly meetings, for Communion and business discussions, are held separate. We have joint instruction classes in Sunday school for children and young people. The Women's Society does a good work for home missions. At last we are ready to build us a real church in Curitiba. Until now we had all our services in the school houses.

We are glad that contact with the churches in Paraguay has been established through visitation and by other means. The contact with the larger and stronger churches of North America is becoming closer. The Mennonite literature we receive from there carries much blessing with it.

War and Peace

During the war-years we Mennonites have experienced

Klassen, the writer of this article, his wife, two of his four children and two grandchildren.

ppressions here. On the contrary, we received very eous treatment. We must never forget that about ountry. We had nothing to do directly with the war. rding to the laws of this country, only native lians are called to military service. The first chil- who were born here are sixteen now. So we have years of grace left. We do not yet know whether it will be possible for our young men to obtain exemption from military service. First of all, the fundamental position of our Mennonites toward the military question must become clear.

The Need for Fellowship

To summarize it all: Since the first seven lean years have been conquered, we have had good possibilities for industrial development. This is true of Witmarsum and of Curitiba. Culturally we have retrogressed. In our church and religious life, a certain vagueness is prevalent; and it is hard to establish our aims. But we stand under God's protecting hand; His Word is living among us. I should also add that our Mennonites in Brazil are exposed to various dangers, particularly because our group is really very small. Furthermore, we do not have the possibilities to develop independently as our sister congregation in Paraguay. There is danger in being isolated from the main stream of Mennonite life and experience. It is quite inevitable that we will become ingrown racially, as well as mentally and spiritually. We need the correction and training which comes from the larger and older sister congregations, who are stronger in intellect and in spirit.

TER FARMERS . . .

Continued from page 23

Amishman do with his money?" For he does not the methods of his worldly brothers to get rid ; there are no expensive trips to Florida, no stylish- riced clothes to buy, no yearly trade-in of cars on iew models. There are few luxuries that his religion its him to buy.

he primary objective of every Amishman, particu- of the Old Order Amish, is to carry on his social- ious way of life. By working hard, using every ible means to make his land produce abundantly, saving carefully he is able to buy enough land to all of his children on their own farms. If he prospers beyond this expectation, the money is not used for outside investment of speculation but is made available to aid other members of the community in their farming. Modest rates of interest are charged. This assistance that comes to struggling young Amishmen from neighbors and church members is a great morale builder, and it helps to strengthen the ties between the members of the community and their religion. Farmers in Lancaster County will tell you that no Amishman has ever been on relief.

(This is part of the article "The Amish Know How," by Fred Knoop, which appeared in the summer issue, 1946, of *THE FARM QUARTERLY*. Text and photographs courtesy *THE FARM QUARTERLY)*

The Amish and Tractors

Officials of the Pennsylvania Agricultural Adjust- t Administration let loose a blast directed toward sh farmers, claiming that if the Amish would forget religious scruples and use tractors they could raise er crops and save more people from starving. Two se Amish bishops replied that their people were ving and planting right under the fences and could cely increase their yield without more land. It would n that the officials are afflicted with the disease of ntific' agriculturists. Some of the farmlands that shmen work in Pennsylvania are among the richest in America, although they have been under continuous cultivation for nearly two hundred years. At the same time, many tractor farmers have wrecked their land in two decades. Good land needs much humus which is composed of compound living particles or cells. Manure is a most important ingredient for encouragement of soil bacteria and general soil care. Tractors do not make manure. Amishmen might seem queer in some ways but they know how to take care of their land—and a healthy soil is one of our most critical problems today." —Roger Ortmayer in *Social Questions Bulletin,* October, 1946 p. 101.

Displaced Mennonites of Europe.

I was an hung

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Displaced Mennonites from Russia arrive in the ruins of Berlin.

They find their first shelter in the Victoria Luise Platz 12a.

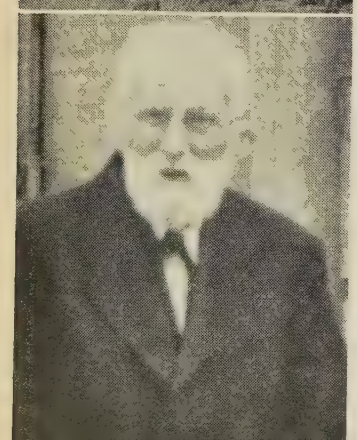
Bob Goering and Russian Mennonite refugees unload bales of clothing in Amsterdam.

A temporary shelter in the midst of ruined Berlin.

In an UN camp the ch play aga

MCC unit repairs a damaged house on Walcheren Island (Holland).

After many months and miles of wandering they can have a big laundry at Roverestein, Holland.



Dr. Chr. Neff in 1946.

Now they cook aga

ve me meat

me drink

ne in

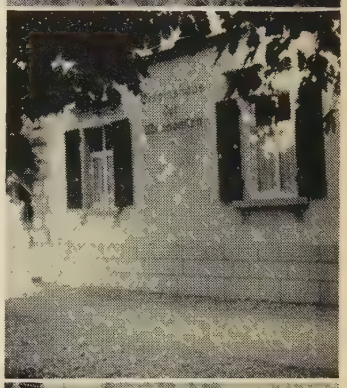
ne

ne

Displaced Mennonites—mostly women and children.

MCC headquarters at Chalon, France.

MCC Staff at Chalon, France. Mrs. M. C. Lehman, Ella Schmidt, and Mrs. R. George and son.



Mennonite church at Basel, Switzerland.

oading shipments of C clothing in France.

The Rediger family in Switzerland.

song
Altkirk,
e.

MENNONITE CENTRAL COMMITTEE STAFF AT AMSTERDAM

Center: Sam J. Goering; Back left: Cornelius Dyck; Back right: Peter Dyck, Robert Goering; From right to left: Mrs. P. Dyck, Wilma Graber, Mrs. Sam Goering, Emma Loewen, Lulu Schmidt, Marie Ediger, Evangeline Matthies, Elma Esau, and Ruth Hilty.

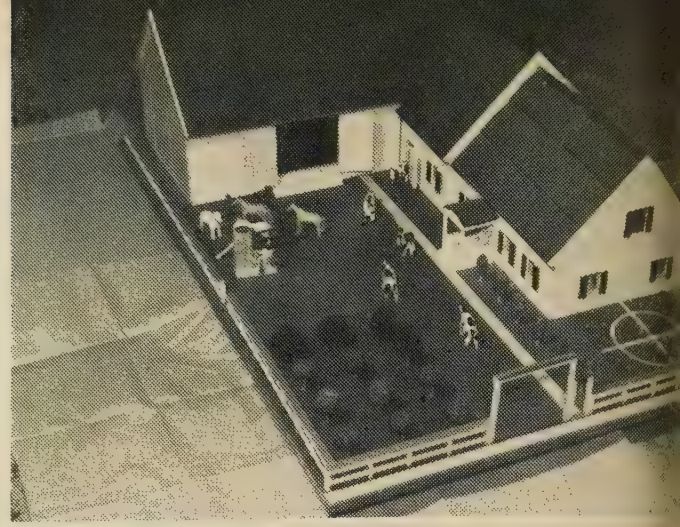
J. Widmer and Sam Goering at Modenheim, Alsace.

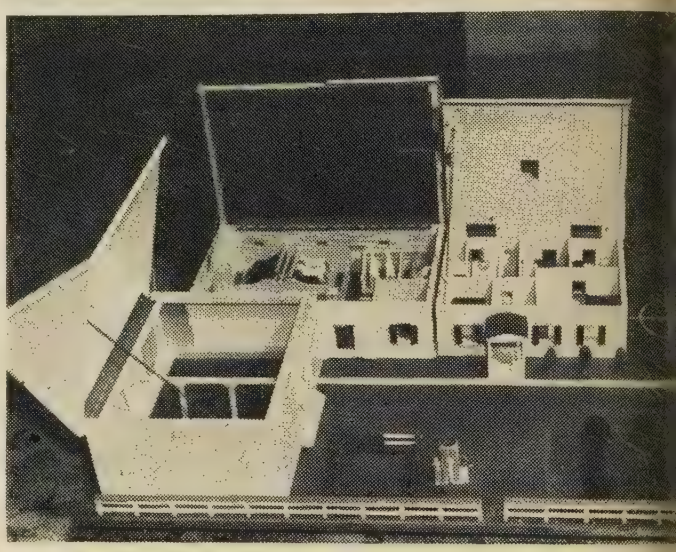
scars of
l remain
and old.

Grandfather's Home

Replica of a Mennonite Farmyard in Russia

BY B. B. NEUMANN, MARION, KANSAS





The Mennonite dwelling place, barn, and shed were in Russia all under one roof. As one entered the yard he approached first the dwelling place, then the barn and finally the shed. Sometimes the structure was L-shaped (top). The lower picture with the raised roof reveals the interior arrangement of the building.

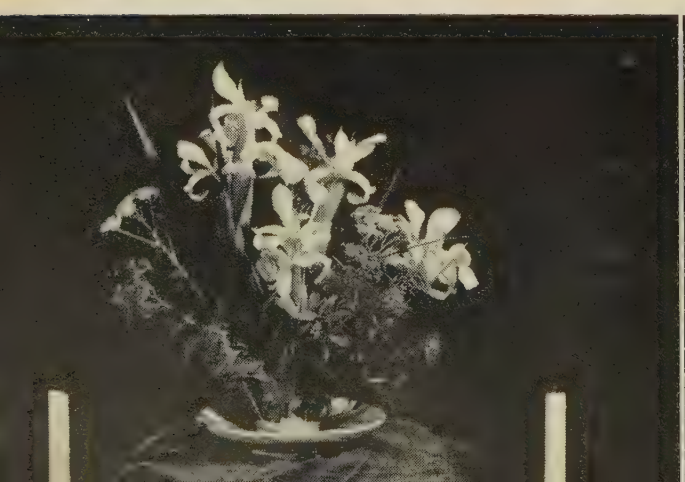
Mr. Neumann has displayed much skill in producing this replica of his grandfather's home as he remembered it from the time he left the Molotschna settlement in the Ukraine in 1893. The replica is 40x56 inches in size.

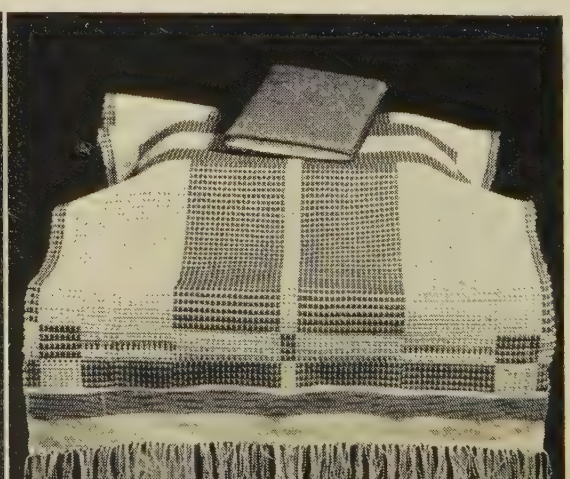
This architectural style had been brought to Russia by the Mennonites from Prussia; and was later carried over to Kansas and other states, especially Manitoba, where it still is quite common. Only a few of these buildings, in a more primitive state, can be found in Kansas. Everything possible should be done to prevent the deterioration or destruction of these historical markers.

Cut courtesy *The Marion Record-Review*

ART AS I SEE IT

The idea that art and artists are confined to art galleries is antiquated; instead, art must function in daily living. Art is expressed in everything that is done in the best way. It includes, therefore, vastly more than painting or sculpture. Art touches everything we do in life. Choosing the proper necktie, dress, hat, or handkerchief, making beautiful pictures with flower arrangements, weaving a rug to match the furnishings of a room, setting the table attractively, landscaping our yards, keeping our streets and back yards free from rubbish and weeds, as well as appreciation of all beautiful man-made things and things in nature—all this is art to me.





BY LENA WALTNER

ook Review . . . BY P. J. KLASSEN

Dee Millionäa von Kosefeld

rnold Dyck, published by the author, Steinbach, toba. 94pp. $1.00

tj glöw, it es Fritz Reuta, dee doa sajt: „Wann eena waut hee deiht, dann kaun hee nich mea done, auls eiht." Enn Arnold Dyck kunn jeweß uck nijh mea auls uns dit sien latztet Boak en plaudietscha ak to gäwe. Een enn dee aundra von onse Mennisteis hawt sich oppe Socke gemoakt enn dit oda jant schreftstallerischem Gebiet fabroake; auf daut got chlajht es, doavon well etj hie nijh räde. Fäl habe Juneitet Stäts mennische Harr Professasch opp enjeschichtlichem Gebiet geleistet, so daut doa aul odet Materjoal to habe es. Jedoch om dee Kultua- Volksgeschichte von onsem Volk es't noch moa ht bestalt; es doaräwa aul äwerhaupt een Boak be oda uck moa geschräwe? Nijh, daut etj't weet!

Daba Arnold Dyck siene Böatja, dee plautdietsche enn oachdietsche, dee beede ons aul enn sea grotet Deel Kultuageschichtlichem Materjoal, enn doarom sulle Böatja enn tjeenem mennischen Huß fähle!

Dee Dyck hawt 'ne gaunz besondre Goaw, dee sche, besondasch dee mennische Mensche gaunz ht so to beschriewe, auls see en Werklichkeit sent. Enn doarom siene Böatja tjeene Predigtböatja enn uck Erbuungstraktate sent, mott jedem kloa enn dietseene, dee met oapne Oage derch onse mennische t geiht, wiels wie Menniste, em Grund genoame, doch moa racht misroable Christe sent. Joa, etj meen daut kratjht so, auls etj daut hia schriew enn tal mie selwst uck mang dee misroable Christe.

Enn misroable Christe sent wie doarom, wiels . . . , wiels . . . —saul etj it sajhe?—wiels wie aula top väl to sea doavon äwazeugt sent, (waut wie ons äwajens moa enbille!) daut wie sea gode Christe sent. Wie schaufe, enn rackre, enn osse enn—goane väl to Tjoatj enn so wieda, enn—gona aum Läwe fabie! Wöa nijh met ons jeiht, oda 'n bät aundasch denkt aus wie, oda lacht äwa sont waut uns nijht lachrig väatjömmt, den stampel wie tom Sünda enn „Anathema!"

Enn „Anathema" hab etj äwa Arnold Dyck siene plautdiesche Böatja eifre gehöat . . . ? — Worom?— Wiels hee dee Menniste so moalt enn beschriwt, auls see enn Werklichkeit sent. Enn daut groad, daut Arnold Dyck noa de Werklichkeit schrifft . . . es it jratzte Lob, daut eenem Schreftstalla jejäwt woare kaun.

Twee von dee Geschichte en sienem latzten Boak sent lostig enn so meistahaust geschräwe, daut mürische, fadrießliche enn bedreckte Mensche sich doaraum froh enn gesund lese enn lache tjäne.

Dee dredde Geschichte aoba „Twee Breew," woa Dyck dee mennische Mensche uck kratjht so beschräwa hawt, auls see enn Werklichkeit sent, dee Geschicht waare onse mennische Lied enn uck noch sea väle nijhmennische Lied noch emma wade lese, wann Arnold Dyck enn etj enn dee gegenwärtge Generation aul lang dot senne woare; dee Geschicht es onstoawlich!

From Der Bote

Herbstabend im Walde

Von Gerhard Löwen

n sinkt mit leisen Schwingen
Nacht auf Flur und Hain,
Wölkchen nur dort oben
hlt noch mit rotem Schein.

ald ist auch das verschwunden
n trüber Nebel Grau,
nd Finsternis umfänget
ier unten Wald und Au.

n des Mondes Sichel
ut sanft auf mich herab,
um mich her ist alles
till als wie im Grab. —

as singet denn kein Vöglein
n grünen Blätterdach?
elch wehmutsvolle Regung
ird mir im Busen wach?

Ein weißes Flöcklein schwebet
Leis durch die Luft dahin,
Bist du es, was da stimmet
So traurig meinen Sinn?

Das trockne Laub, es rauschet
Mir unter jedem Tritt:
Nahmt ihr gefall'nen Blätter
Des Herzens Frohsinn mit? —

Natur im Herbsteskleide,
O du erfüllst das Herz
Mit tiefer, inn'rer Schwermut,
Doch ist mir süß dein Schmerz.

Du schlägst ja keine Wunden
Wie böser Menschen Wut,
An deinem Busen fließet
Nur ruhiger mein Blut.

Reißt immer, kühle Winde,
Die dürren Blätter fort,
Ich liebe drum nicht minder
Des Waldes stillen Ort.

Und deckt ihn so am Abend
Das tiefste Dunkel zu:
Ich sitz darin und denke:
Bald gehst auch du zur Ruh.

From Contributing Readers . . . . .

The Cover of This Issue

The veteran missionary Rodolphe Petter, Lame Deer, Montana, has this to say about the cover of this issue:

"When we visited the **Musée des Beaux-Arts, Lausanne, Switzerland,** I noticed in the first room a beautiful painting by Auréle Robert entitled **L' Anabaptiste au ferme bernoise** ["The Anabaptist or a Bernese Farm"]. Surprised, I called my wife's attention to it, and we could not admire the picture enough. Neither I nor the Mennonites of Switzerland knew of the existence of this painting . . . . .

"The painting represents a Mennonite family that formerly lived in the vicinity of the Taeuferbruecke and Taufgraben not far from Tavenne of the Bernese Jura. The house is no longer in existence. My niece, Sprunger, wrote me that her grandfather was well acquainted with the family and told her much about it. The man on the picture was a unique character.

"I was well acquainted with both of the sons of the painter, Auréle Robert. Paul was also a painter of significance and a fine Christian; his brother was pastor at Tramelan in the Bernese Jura. Thus, I was interested in the paintings of the Roberts and looked for them in the museums of Paris and Switzerland . . . . . They lived in the Jura and knew and honored the persecuted Anabaptists. . . . This fine and dignified portrayal of an Anabaptist family deserves a place of honor in Mennonite schools and homes."

(Free translation from **Christlicher Bundesbote,** Nos. 19 and 27, 1936.)

Our Heritage

Editors, **Mennonite Life:**

Am enclosing $2 for renewal of subscription for one year of four, 1947, issues of **Mennonite Life.** Enjoy reading them very much and as we have six children—one teaching, two in high school, and the others in the grades—I think it is very good reading material for them all . . . . . I cherish our Mennonite heritage very much and hope and pray that my children will appreciate what our heritage has meant to our forefathers and that they came to this country for our sake as well as for their own. I wish you much success in the work.

Yours,
Chas. D. Unruh
Starkweather, North Dakota

To Be Desired

Editors, **Mennonite Life:**

I received your kindly and informing letter some time ago explaining the nature and purpose of your publication and am, indeed, thankful and glad that we have such a paper representing our Mennonite churches. I truly believe that such a publication in the interest of all will go far in binding our different Mennonite branches closer together in one large body in future years.

Amen, Lord! This is to be desired . . . . .

Sincerely yours,
W. J. Yake
Ontario, Canada

I Wish . . . .

Editors, **Mennonite Life:**

. . . . It is surely the finest thing (off the beaten track) I have seen in our denomination . . . . . My first impression came from the many pictures and illustration used . . . . . It is surely the foremost modern way of attracting the average reader and getting the printed material fully read . . . . It will also provide splendid material for our brotherhood and Young People's programs . . . . . Can't you see thousands of Mennonite children reading this paper and getting what we never had a chance to learn and feel? I'd better calm down, seeing as you have not even asked for comments.

Very sincerely yours,
John Fretz
Philadelphia, Pennsylvania

Learning from Each Other

Editors, **Mennonite Life:**

. . . . I hope your magazine will strengthen the connections between the Mennonites all over the world, although the differences, especially between us in Holland and the rest of our brethren in the other countries in the world are rather great. But perhaps in this way we can learn something from each other, as we do already in the contact in your relief work, which is doing so much good . . . . .

Sincerely yours,
L. Laurense
Amsterdam, Holland

From a Writer

Editors, **Mennonite Life:**

. . . . Let me take this opportunity to tell you and your co-workers how much I appreciate **Mennonite Life.** In fact, I am very proud of it. That we are able to publish such a magazine and can furnish the talent for such contributions shows that we no longer need be ashamed of our cutural level. My best wishes to **Mennonite Life.** . . . . .

Very sincerely,
P. J. Klassen
Superb, Saskatchewan

Mennonite or Amish?

Editors, **Mennonite Life**

Thank you very kindly for the copy of the second issue of **Mennonite Life** . . . . . A friend of mine picking up your issue No. 2 in our home called my attention to the fact that the boy on the cover page is not a Mennonite, but Amish. He is a teacher in Lancaster County, and there is a decided distinction between the Amish and the Mennonite people, as you, of course, know. Personally, I concurred with the idea that there should be appropriate yet appreciative distinction made between our people and the Amish . . . . .

Always very fraternally,
C. F. Yake
Scottdale, Pennsylvania

Editors, **Mennonite Life**

. . . . I made further inquiries concerning the "Mennonite boy" which you have on the cover of a recent issue. From the school teacher who had this lad in her public school I have secured the following authentic data: His name is A.——— L———. He is an Old Order Amish . . . .

Always very fraternally,
C. F. Yake
Scottdale, Pa.

THE EDITORS CONSIDERED THE BOY ON THE COVER TO BELONG TO THE OLD ORDER MENNONITES, BUT KEPT THE CAPTION GIVEN BY THE FARM SECURITY ADMINISTRATION. THE SOURCE OF THE PHOTO, "MENNONITE BOY, LANCASTER, PENNSYLVANIA." THANK YOU FOR YOUR INFORMATION. THE EDITORS AND THE FSA MAY HAVE BEEN MISTAKEN.—THE EDITORS.

Another Testimony

Editors, **Mennonite Life:**

. . . . I have read **Mennonite Life** from cover to cover and wish that admirable publication great success in its forthcoming issues. It is fine in its quality and format, too. With renewed thanks.

Cordially yours,
Ruth Bryan Owen Rhode
New York City, New York

MENNONITE LIFE

An Illustrated Quarterly

Published under the auspices of Bethel College: David C. Wedel, President; J. M. Regier, Vice-President; Arnold E. Funk, Secretary; Chris. H. Goering, Treasurer; Gerhard Zerger and P. F. Quiring, members of the Executive Committee.

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Christlike Unity

The example of Christ, the head, should be followed by us, the members of His body, that there should be no disunity of the body leading to paralysis. For every kingdom divided against itself will be destroyed. The members must be like the Christ of the Scriptures remaining whole and united for the advancement and the upbuilding of the body.

— From *Schleitheim Confession of Faith* (1527)